88,00 PER YEAR IN ADVANCE.

Arnth wenrs no musk, bows at no human shrine, seeks netther place nor upplause: she only usks a hearing.

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frontier Department.

Entered secording to the aut of Cong see by S- S. Jones, in the Clerk's Office of the District Court of Ill,

DISCUSSION, AT FOND DU LAC, WIS. Between

E. V. Wilson,Spiritualist, Geo. C. Haddock,Methodist,

Phonographically reported for the Ratioto-Purito orthogal Journal by Miss Journales F. Sulvil.

E. V. WILSON. Mr. Chairman, ladies and

E. V. WILSON. Mr. Chairman, indice and themen:

1st. Mr. Hardock are he would like to are he names of the Methodist ministers that we left the church for Spiritualism. They are selly given, for they are well known to all mathics and Spiritualists. When the Methodist unch gets some heads in it, they come over to iritualism, and cunse us more trouble than all sers., These mee left the Methodist, and aght to mike Liverland the great mogal of "Caristias Spiritualist," and falled. The hear readyout the report of the C sumulties the Convention of Clevinand, Ollo, from the http://doi.org/10.1001/10

desisted in killing i. d.d. Why did he not you that you that? He choredes to cur remarks on the European i. "It is a lament-b'e fac', but who is reseast in but Lysis Nay-dene and the En as Legants, but wor de left itaalists?" We accept the chocasion, and the fact that see who hold the bisaces of power is Zurope Spiritualit, and hold the desists of the following the control of the left hands (?) and the late wite on "Pil-Ledsen" reclived a majority of 6 000,—Are they decemed worthly the on midence 40 000,000 Frenchmen? And yesterday's existes that the way is no popular that the ration or peace party. Sare not show their children or peace party. Sare not show their late, worthy the confidence and support of French people?

sition os partition of proposition of the propositi

mossions?
4 "I want the witnes to swear to it, and if sy do swear to it, they will sucar to a lu" ...
GEQ.C. HADDOCK. Mr. Coalem in, I rise a rolated order!

a paint of order!
CHAIRMAN. What is your point of order?
GEO. C. HADDOCK. I did no: say what
e gentleman says I said!
E. V. WILSON. You said just what I said.

so lie!
E. V. WILSON. Thus is just what I and you
sid! (Loughber)
CHARMAN. Gentlemen, am I to understand
hat the time taken is interrupting each other
to be included in your half hour?
WILSON. You are to understand that this
chate in to be conducted under strict parlia-

to be included in your man array.

It LRON. You are to understand that this ate is to be con decided under strict parliability results and the strict parliability results are in the strict parliability.

If AIRMAN. Then it is not lockeded.

It WILSON. This is the thirteenth or resents ducuming I have engaged in and this the fart outrageous attack us the character my winseem a ever made, and us but an direct the part of the great must be projected and the intensity. It is a personal in ut, an attachment in the part of the property of the property deptrices like the part he hoosety of every deptrices like the part he hoosety of every deptrices like you the hoosety of every deptrices like you the Mr. Wilson mean, has the g a soul!

vicins, Thomas Lamb, who was in his ourth year, was by trade an engineer, loyed at a foundry in the village nam-alpout which he was well known as a tay, indestrique man. During last win-e employed in a brewery in a seighbor-

wasna toe motate or the often mare her appears and, and after, on her knees, imploring curses and vangeance on the lock land on one; for early prayed that her danghter might be a widow in her than three months.

It appears had the cost depressing effect of the head of the young or depressing effect of the wild makely, the seeds of which had been sown in his system some mostle previously. Medical shift was resorted to without avail, and on Friday, the wretedd man is one of his terrible partayem, except of from his attendants, and after reaching some open headshayed onthis and their rable partayem, except of from his attendants, and after reaching some open headshayed on this agailty in bounding over macre, and otherwise deporting like an animal. He was subsequently secured by two pollon, who found it necessary to handculf the medican on arriving at his bone is Brook strees. Ether the sight or sound of water would throw the patient into the mat agnoling convulsions, and as the maked feveloped field, he would burk like a dog, searing and enapping at those who were mask him. He continued to grow more viletia and danger ut, so that many hours before he dismostation, it was deemed necessary to bind him with string cords, and while in the condition his struggles where and the will be seen that the dog repeated himself as a dog, destroned the most, and enthroused the instinct of the blood-housed. Depressed by that mother's c ras, he is sized with rable, and twen some to be some one of the work of the work of the more.

There is the report, and it will be seen that the dog repeated himself as a dog, destroned the most, and enthroused the instinct of the blood-housed. Depressed by that mother's c ras, he is sized with rable, and goes how land to the body of the more of the strength of the strength of the proves that man is immediate, and the species of the form of the dark of the form of the body of the species of the proves that has legand or the good or have.

My Mr wilson complaine that for it is not for the strength

B "Mr. Wilson complains that God is a man," of the gentleman as yet I said; and the gentleman as yet I said; on said; CHAIRMAN. We said just what I said on said; CHAIRMAN. Mr. Haddoc't, you may mike our corrections.

GEO C. HADDOCK. I said, "If any mit sees would come here and a sweet that such hings were done by spirite, they would swear a feel." I said you said; (Loughter).

E. V. WILSON. That is just what I said you said; (Loughter).

CHAIRMAN, Gentlemen, am I to understand that the size takes in interrupting each other at the be included in your half hour?

WILSON. You said just what I said you said; (Loughter). "Ged is a spirit; and they that worship him six two while him is spirit; and in truth." (John, 4:34)

"Bhold, my hand and my feet that it is I myself; should see, and see; for a spirit halfs myself; should see, and see; for a spirit halfs. The God of Jesus was a spirit, and has on fissh and my feet that it is I myself; should see, and see; for a spirit halfs. The God of Jesus and the spirit and in truth." (John, 4:34)

and your lather."

9. "We are not to seeme a pr. p.mition that re cannot prove."

Why then does he lay down the proposition had the God of Moses in not a physical God? We can prove by the book here that he is. Let jum prove that he is not.

10. "The proof of a principle in in the teachment of that principle."

I accept this propositive, and sfilten the platform of bjoirt salism. We teach morality, impariality, ionstraints.

ins of that principle. It is accept this proceeding, and affirm the platform of highr nalism. We teach smorality, howe toward God and man, and good will toward one another.

Bonese he finds a crime or a criminal in our rider, does this prove we are timewithy of the support of the parple? If so, then avery nitginess each is the world in timewithy, for where is there one with whom there is not sin? None while yet.

uncre one with whom there is not sin? None thatever!

11. "Spiritualists claim Spiritualism as a scinor; now they must prove it.

When constitute a arisance."

exoc; now they must prove it.
When constitute a science? A collecti up of spaceal principles, philosophy, and knowledge.
Yes: we do chinn that Spiritualism is a science, ioccleating truth and knowledge by revealing mainty is we, hitherto not understood.

13. "Spiritualism is a system of individualism."

Not in the least, sir. We defined it for you in even c'ear statements. You have not assessered one of them; but instead thereof, have laid down a philifera of your own and debated their, not ours, or the resolution.

By ritualism is readily unders ood by; all who wish to understand it. Webster de flore Solvitualism, as that which is opposite to Materialism or materiality.

test, and outs, or we remark.

Sprinselism is readily usdant on by all who wish to understand it. Webster d face Spiritualism, as that which is opposite to face Spiritualism, as that which is opposite to flateralism or materiality.

14 Mr. H. defines his plating, a series of the dirict, followed by a number of onotations from Davis, Poters, Makwa, and Jamisson.

Three are Spiritualiste, and all concert has Spiritualism in the second of the series of the second of the series.

18 we data responsibility to God.

19 we data to be responsible to a being who falls in one year triving the time on the of four ear? And on Haddecke own a sefesion, inc-three of his covered are failures. How do we know he will not fall in again? How can we tyll out fall in again? How can we tyll out fall in again? How can we tyll out fall in again? How can we have a seen as and the man does it.

10 "The wind of a mon from by oud the sea can influence a rea on this side of the sea, and the man does it."

11 is the mind, not the brite, that custools here. The spirit of a mon from by oud the sea, and the man does it.

11 it is principle it adopted, a every asone that to ke place in the dark that the B ble tell us of it a lie and a chest; and God binard? it a lirt and a cheat, for Greation took place in the dark where is the Ribbs for it.

19 "Planchatte."

The instrument is of the church, not of Spirituallem. The churches hugged him to their sould it we would be sead to the work of the link of the will be seen to tilk Bolitualiem, then they three link we should be seen as a whole is very good.

10 "Spiritual Pootography."

Mumber was fully sensitised in Jastice-lowly it was a condition on principle, clearly proving the case.

11 is 1609, the Methodist Conference in the nine North-Western condition of the Public of the papers, that they had conditione and support of the people of the people of the people of the sea of the people of

they dare to utter a program we uses, so usem be anathemat?

Dr. Tyng was see pended for six months for list libral ideas. "Dr. Tyng, you may sit down; your teachings see not optitical; you cannot preach is my care too spiritual; you cannot preach is my care too spiritual; you cannot preach is my care too spiritual; you have read of the same and it was a well known fact. Hany persons can be in one place while their eract occuntripant is seen in another place. Hany of you have read of the s school rooms, astending to her during, above and to the sum of the

yet, little understood, but we know it to by a fact.

GEO. C. HADDOCK. Mr. Chai-man, addes and goultemen:—We are been to prive Bpiritudient to be either worthy or morthy the condessor and support of the people, Mr. Wilson to affirm and myself to deny. If Mr. Wilson wishes to make this debate personal, he may, but form going to stick to my subject. If don't shpect is will meet my argument, for he cannot, it gell my discussions with Bpiritualities, I have not found one that world; but instead, throw out accussions against the church so se to divert me from my subject, for the thing done at be art the light of invitagation. I am discussing Spiritualism, not the secred dead or the Meshodust Courte, or my rather church. My friend complains that I indules in perswalities toward the dead, and all Bp ritualists. I have not done no. I wish not to be misrepresented, nor do I tatered to misrepers and others. I do not wish to call any one a liar, but if any one will sever that sear things are do se by spirits, they will swear to that which is not so.

Mr. Wilson may relate wonderful spirit visitions to more that Residualism.

seneral, see to the training of the see of the yone will see at that such things are done by spirits, they will sewar to that which is not so.

Mr. Wilson may relate wonderful spirit visitons to prove that Spiritualism is not a fact.

Mr. Wilson may relate wonderful spirit visitons to prove that Spiritualism is not a fact.

Margarita E, in a someosabulic or mesmer, ic condition, new spirits, and she saw hell with all its tenore. Now these spirits that she saw, had wings and golden crowned. Spiritualism is not a spiritual vision. It was only a reflection of the minds around her, while in a mesmace state; for those minds rurrounding he before the minds around her, while in a mesmace state; for those minds rurrounding her before the minds around her, while in a mesmace state; for those minds rurrounding her before the spiritual vision in the second spiritual vision as done hell, which she described. We know a boad hell, which she described. We know a boad hell, which she described in the spiritual visions of the minds o

live do we amow they were converted? This is greated direction in the ratio than 7: 10 is greated direction in the ratio than 7: 10 is greated direction of mucdase origin, and not worthy man to see it fully d. miner rated that it is of the Holv Spirit, and why the Holy Spirit when such Stalures. We sait to truthful spirit when such Stalures. We sait is truthful spirit when such Stalures were twenty (many of them gilts and children) and that's van per cent of all converts are under twenty (many of them gibts and children) and that's van per cent of all converts are under twenty (many of them gibts and children) and that's van per cent of all converts are under twenty (many of them gibts and children) and that's van per cent of back again into dan. How can we disting the the gandine curversions; a bid schole with the grant that the cure of many's since the constant the bird, but we can be be analysed to the church has more power than God The Holy Spirit throws a man on the five of the church has more power than God The Holy Spirit throws a man on the five of the church has more power than God The Holy Spirit throws a man on the five of the church has grown out of spiritualisms! It recognises the right of tweedom of sever man, as the right of his proper. How the contract the total stalls he was called by the Holy Spiritualism in the section of the church has grown out of spiritualisms! It recognises the right of breach the provided the properties of the church has grown and the church did not till it was forced it. You need that the church did not till it was forced it. You beard it was stall the provided the provided

musicanum rations.

A. J. Davia, the great Seer of Spiritualism, in his Penesent Age," page 20, asys, "Toere is no security in saking quastions which compatible the jurisdiction of the judgement or inclination of the medium, or quastion see."

Communications are very reliable, are they

not?

Agala, Judge Edmonds, to his Spiritual Tract,
No 7, says, "One day their came to me through
Laura as a medium, the spirit of one with whom

Then what confidence can it in such teachings as the set It it of a person cub sheet, aundres of miles away, or from the sain rounding its medium, or from sund, or the mind of the quantities a haystack, or a beast or that you are talking to, when you the thou in the conversing with a Ludies and gentlemen, there a nomerone is nature that we do it

spirits about it. Difficulties come so above an about these is we and excess total govern their very being, but they doe, know any more about it than you or I do. Mr. Wikson asya be known but he don'. If then teachings are correct, what motive have we for doing good ? for the worst man is just as good and he ber, and will be just as shappy bereafter. If that is so, what matter what we do?

I have volumes that I could read to you in regard to their teachings. I tell you I have read deeply in their literature, and that is the only way to lary of their peculiar teachings. I have not come a could be the call way to lary of their peculiar teachings. I have not come a could be the that knowing whereof I appeal.

Jel Tiff any, in his discussion with Maham, says, "Parsons have supposed that when they got correct answers they get tests, but when we

Jel Tiff.ny, in his discussive with Mahan, mys. "Persons have suppress! that when they get certic asswers they get test, but when we came to understand that the sprint case came is rapport with minds in the creet, we then discrete heads the came the anger as well as the question from the mind, and then being in commandation with the medium, cas asswer all the questions and give perfect satisfaction as to his sientity, while at the most time, but as far diff reat spirit than what he porports to be."

It getting such communication from you don't know what, proves the immortality of the soul, then does the communications from animals, somes and haysfacts prove the immortality of animals, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale, stones and haysfacts prove the immortality of call sale.

"Artificial Somnambulism."

"Artificial Semanniellism."

I have a high appreciation of Dr. Februstock's book, and his co-tributions to york' I stranged hook, and his co-tributions to york' I stranged hook and his co-tributions to the his bid to the method of indicing that it semanniest state. Many are dubless a perimensian, and if with his lecture one they are enabled to see cord, his theory with the co-time at all calations of on a solid centific basis.

Social his me houts of healing add i aducing claimyonce he generally and accreaistily add pind, Dr. Fahn, stock will bear Wit the plain from the magiciane, mean rz in the demogration of former area, and he recognization of the grantest benefactors of the sale-ad.

l-class Lecturef, and Medium wa

C. A. Reed, President of the Oregon State Association of Spiritualists, writing to us as fol-lows, from Salem, Oregon:

I swe, from Salam, Oregon:

In about six weeks from now, the L. gielature and dur Soprease Court will be in set an at the caylol here, and the State Fair will take place early in Couber. We have a grand said. "Rande Opera." Such a lecturer as E V. Wilson or Emma Hardings could raw full and paying access. A medium like Foster or Mansheld, would get repaid for time and trouble in coming out here.

"BARRER OF LIGHT " please tree Salem, Oregon, July 24 to 1870.

Kay ha colored chrayman has returned to Maryland after sufficing five-years' imperson-ment and being sustanced to "perputual bands-ment from the United States" (up light strike's of power, by the may by the nativation of Maryland), for having in his practices, in 1837, a copy of "Uncle Tom's Cobin."

Original Essays.

Writing for the Religio Philosophical J. ROSIURUCIAN MUSINOS.

H) F. B. Bowd.

Passing a fone the atcect one flow day, near to a very Labinnable Laly and go mileman lecked arm and it me main and the first flow, and go mileman lecked arm and it me main and the first flow and a very pomp as and changed it is to be the first flow, and a very pomp as and changed it is to be the first flow and a very pomp as and changed it is to be the first flow and a very pomp as and changed it is to be the first flow as a rawe for him, were it not for the region as a rawe for him, were it not for the region as a rawe for him, were it not for the region as a rawe for him, were it not for the region as a rawe for him, were it not for the region as a rawe for him, were it not for the region and the region and the region and the go of the prince and most affable gentermin I ever kine at the label genterman. You are the first flow and the genterman and they were lost in the crawd. But the word digning office, with the sholwas e using it and going out, one tarried by my alize and anilogoing out, one tarried by my alize and alian and it is beyond analysis or description. It has ways of its form, not like any taing else. Dignity ones They becch to charce and alies unbefor to claik extended the contact with governation if miles, or those whom the world calls great. Dignity creates distinctions a wong men, which some foods in the contact with governation if miles, or those whom the world calls great. Dignity creates distinctions a wong men, which some foods in the sould be a seal of the contact with governation if miles, or the world distinguishes a man more than dignity. The most and the proposition of the place are made and anilogoin and the proposition of the place and place and the place and the place and the p

All one now, misses appears to mind, their eyes are upon you, and if you ap ra encophant, they desphe you.

I see no that the form a semplion, and r, too, will recogniz you, for they are great seaumpion, as well as you. If you fill, your thou with proper dignity, is, so as to give lit and character to the place, you will dily be promoted. The place must be exited a set in the place exalts the individual who exalts the additional; but there is nothing which exalts like nity. It is an easy matter to assume dignity, no core you have a position where the world its eye on you,—for the world divests inself to own dignity, and cothes you therewith a more ded to the unasuming appear; bence, by this amption are gulfs digged between individual cand causes created, which culpinate in hings emperor.

and cause created, which culminate in hings imperors.

In 1870's are such fools that they deserved nobies and hings to rule, for what would novel be without dignity? To be without ty, is to be a loader. Are not the dignified enders of society,—"the upper creat," as are lessitingly called by the vulgar? are itsuitingly called by the vulgar? at true, these are the froth and foom of civili-s, whereis but tittle mature and creamon may be found, yet it is not meany in the ag of a cuildron, that the froth and acum to the surface where it may be seen, before a be removed.

the removed. It may be such, polore the removed. It attracts note attention than dignity? It more ladghable than dignity in ways? y belongs to sheld. To be poor is not dignour great. You may have all the manosable, but if you are poor, if your dress boy, if your look has not the fire of prile on have no dignity, and the world puts as aide as one having no influence. at hed so dignity, for he ate with the divulgar, and the dignified heatened to him. How could they do otherwise? not say, " Wos unto you who seek the not say, " who unto you who seek the not say, " the not say and make long to be heard of men?"

His eye binzes with a new hight; his house becomes enddonly too small for him. His odd friends are now "bone," "His manner is changed. Way? bonner of the dignity which the world attaches to gold. Man's whole nature changes with his cost. If you have gold, your every est becomes dignified, and every body herdone to app you. If you happur by chance to be president or emparor, so matter how big a fool you near he if you happur by chance to be president or emparor, so matter how big a fool you near he if you happur by chance to be president or emparor, so matter how big a fool you near he if you happur by chance to be president or emparor, so matter how hig a fool you near he if you happur by chance to be president or emparated.

had no dignity? Why, he would be the lengthing stock of all lawyers; for these are good judges of dignity. Dignity is a great sing to keep people in their pieces. What if you are forms? I runs are law. What if you are fligid, and poople led relieved when you are gone, you certainly have the credit of being cutterly.

orderly.

I enjoy a hearty laugh, but I know 'tis not cleuld to hearty. A such a nod a little giggle in tiguided. But 'the nut A not be invitiged in the presence of inferiors, loss they run mad with dight, beauters a smellmen forget their digit by in the heat of dibb'e, and wheal it as a asake the white light in the reason of their passion.

arther, and hashed to deprot the "decembal period of."
It is said if state Greeley has no digatity. If this said, he never can be provident, and never cuttle to be. If the hell had any dividity, he rever would have worth half for "J.d. "Divin." "J.d." bed plenty of digating, or he would have been hanged higher than old Jain if own, who had none.

more.

The rest digital to the coults of the "bot wide to represent our fires institution; but of present our fires institution; but of great their heads as a one at the fact is known, institution of great their heads as a one at the fact is known, institution of the get to relief.

The rath'e may think that the dignified man is uncivel, but these of the same class thick did frently, for are though of the keet and civilization? In the first place, it is not civil to access a gentlemen with act an introduct in—capacially if your civities are shabyly, and your heads hand with toll. Learn your place, you fir all and pat your lates under your arm when you dare to seak to your bace, you for all and pat your lates under your arm when you dare to seak to your bace. He first place as an palace care for the rich; howels and box cars for emigrants and the rabbel. He I John Culamans! you are the man for us. You have no dignity. You know your place, and will keep it. And your sons of 8t. Crispie, who dare to demand that labor should be protected, just give way here; we are look of this thing. And there's the "poor man's league; too; another despisable off rit to combine the poor for the protection of what they call their rights,—so if they have any rights, except such as are derived from dignity,—solt hands, kid gloves and gold.

Tale of crashings the poor upon principle. But I They have no principle, and can not units upon any thing but "bread and butter. Live is the dignity of wealth and its combinations. S.e how we combine for railroad, insurance, thanking, and manufac urung purposs. Talk of the relatime of capital. If they had any common sense, they would know that the poor had any dignity, they would know that the poor had any dignity, they would know that the poor had any dignity and domand in all the law product, on he did," mean these, for there is dignity of means the secret railroad ring, the opported around the heart of any rabble, even if they are dignity har. He did not mean the secret log-roil ing of congress

SOMNAMBULISM THE FOUNDATION OF SPIRIT CONTROL.

I have no disposition, and but little time, to waste in a controvery upon the subject of "dammal Magnetism," or, as I, for wast of a better name, call it, artificial someambelton: If any one, from his convictions, is pieced to differ from me as to the cases of the condition, I have no very great chilection to exist a bit. We

erator," or "stressing" from any other part of his b de, is no proof that the halo or the stress of actual magestian is really there. I con furnish any number of clairrogants who can see nothing

at that in regetate to rearries of the booking of the blud.

And the blud.

Risicule is no argument, her have quotations which do not bear upon the sail or under consideration, say weight to convicer, buy more than more assertion, which convice no proof with

cause Miss K year & liew ! that she could not

Mittank ' say- la Mittank ' say- la etc., l'hiva'bu' io

It then requested him to return non armounts head only.

Tale me did very readily, and was very much attended to the land he boty in an insensible condition—on that he could not by pinching or pricking with pine, him of a plan upon any part of his body. He was then requested to let the head fall bick into the condition again, and after some clairvey and experiments, he was requested to throw him self out of the state entirely. He was then, after few explanations, which to throw any part of he body nate the insensible condition.

A GHOST STORY.

An Uneary Green of Cleveland Leaves Bie Grave and Metarne to his Mome-Rine Lights, Table-Tipping and Davenport Mysteries.

From the Coveland Resald.

We have a story to tell. Not 'a story of fiction, but one where stern fact assumes the mastery, and bids reason be silent and the tongue of the scoffer be still. You set wo to "reason, wisdam and learning?" We notwer, "issure to unlearn," We have the still state of the state. To the point:

A grocery marchan' waves we shall define the state of the future. To the point:

Since the above events, its chalowy presmon, she convends, has hamled her, and now, on the verge of lance, the poor woman constantly talks to the air, as if in charrier with some necessarily talks to the air, as if in charrier with some necessarily common talk in the I callly referred to, and any one-to-quistive anough, may be further grailfied by hydron. We have written the account as it was tool to us, for the truth of which we do not young as we believe in the livile that cannot be reca fell of the successive of the puril, a we have no doubt.

UNDERHILL'S DEFENCE OF MESMRUTAM.

DENK LIENTE: Set for the defined Method real that per is a wake netted Library of Mean-time, the first part, wolcome by Pethotoch, call list Marce em, massing the O.r. World of the first land by Microman or inner definition would be made on or inner definition would be made on or inner definition would be made on the case or inner definition of the case of the case of the case of the section. The section for the section, The section for the deprimental bit little. He says that the general degree is death. In this case the eventh degree is death. Nothing can be lather from the truth. He had called the eventh degree life, it would have been better; for it is in this degree that the subject is most limby, intellect the most brilliant, video most limby, intellect the most brilliant, video most perfect, —In about, it is the highest clarity and talket. It had a subject who always had six spels of deep and harried breaking, with intervale of, say one to two minutes. Ask what degree at the first introduced them, and any at the first latitudy. Where are the thirty six of Newmand, of which he speaks, if they de at the sixth?

The zertabaurdity is this: "Toe Devil, no

They constitues divide them, and say at the float, twelva. Where are the thirty six of Newman, of which he speaks, if they die at the sixth?

The next absurdity is this: "The Devil, so doub, taught the magicians and soothanyers how to feachaste and cure by Masmerian He speaks of the girl that Paul covered out of bing measurerized by his overswine; desusciations, as Peter frightened Amarias and his wife to death by prissily denunciations.

I have known many good claivroynate fright and out of bing clairvoynate by prinsily denunciations.

I have known many good claivroynate fright and out of bing clairvoynate by prinsily denunciations.

I have been assured that spirits would not rap on a macrasenat table or with the Bible on the table. Bo I tried it, and proved the statement false.

Had Paul understood the matter of calirvoynace, he would glady have let the Girl testify to ber mission. He was a little shead of the Mosaic day, when they put to death the ratural tomasmbulists as witches.

There are many interesting facts in Newman's book, yet it ab undes in "sops" thrown to ignorouse and superstition, and I have to set him down see a merow mindud bigot, or out of respect for his statements, helieve him a lying hypocrits.

I think all table about the Devil and many

to ignoresee the down as a narrow minded upon, to see the down as a narrow minded upon, to respect for his sitainments, believe him a lying hypocrite.

I think all talk about the Devil and many other stupid "stamments, are put in to make the book sell to these whose religious errors let them be afraid of magnetism, less it overthrow their orthogory. One thing is certain, if the Davil less gone to doing good, he is a better fellow than Orthodory makes him. Jesus taught would fall. And if he teaches meet how to cast out evils, or devils, he is doing good, he kingdim would fall. And if he teaches meet how to cast out evils, or devils, he is doing good, he kingdim would fall. And if he teaches meet how to cast out evils, or devils, he is doing good. He is a list and the truth is not in him.

For a full description of the degrees, read Underhill on Massnarism. The ductrines laid down in that work, are the fruit of tewnty-five years of experience, and with a mind unbiased by supersition or infidently.

In my last article for the Journan, there is a mistake is a name. I wrote Dr. Dacomanu. and you have spelled it Dieconniu,—but this only hurts a quotation of minor importance. I conclude by saying that Nowman's work on Faccinations is full of errors, and an unarke guide, and therefore unworthy of public confidence.

SAMUEL UNDERBILL, M. D. Tonics, Ill.

INDIANA.

Letter from Br. S. A. The

Ester from Ew. S. A. Thomas.

BROTHER JOSE: —When we left your effice, our steps were directed to Clarkaburg, Decaure county, and there we found our former friends in religious matters, just where we left therm just six years ago, and still wallowing in the case pool of old theology—no chance to lecture there.

They are still looking for that "great and notable day of the Lord."
They have heard that the Lord in dev!, but have not yet jumed that he is resurrected, and as he told his disciples—I will not leave you alone, but I will one to you.

All they that are important to them be finitely still; and they that are important there to the told his disciples—I will not leave you alone, but I will one to you.

All they that are important to them be finitely still; and they that are important there he important will be took the curs for Fort Wayne, and there found but little encouragement. We step, down one of the control of th

routs, if desired.

Our routs will be from Richmond to Culcago; Chicago to Milweakes; thence to Le

(rous, Wu, Irom there we will proceed by

bost to Henings and 8t. Feel, Minnessee con
Those wholkes us to fine processes

inst point slong our prop and routs, will please
address as a Richmond, Wayne county, Ind.,

up to the time of our convention.

B.A. TEOMAS. M. D. Pennville, Jay Co., Ind.)

I was getting gray and did'at like it.
" Nature's Hair Restorative " sestored the color of my heir, cleaned my scale, and please womenfully. Nothing like it in the me not ever was nor over the meters.

Voices from the Prople.

Lakev.LLE, Miss.—Mrs. II. Z. John or vitce—As my time expires Augus 10th, and if are been a save river for two verta, and any color ag of or knowledge and the form h, if sell that the aper is my staff of life, and it hardy know how to live without it. I fill much a tiefer loss in crasing the new and he mid if the consider the save men a way to gain the consideration of the considerati

apirite, braised in such cases, I think the ite-Bach fore; I believe, are run in me a salazina dri. Dector, how do y.u. exp^hta angle cases by your philosophy; . . down clubices years are, it went into a chamber among a rengion, and siter to miliates in a scial chit, it turned to a womine who had been our deed to, har bed a for eright works, and each. "When we us mgo down, peral years which to a well you be us mgo down, peral years which to a well you

or accessing, and miret w, in the ro m Nilow." Sizeld:

"Do you takink I ean !!"
She repil.-d, "I will bry."
In fifther minanter, she was there, deres!, and did not take to her bed agita. In the case, too believe I did it analided by agil a. I have take more or less of the dismare of others' with who n was in mental rapport, and it by have mare of takes mine when we were mite—even bandreds o mites apart. Doctor, how do you applicable by your philosophy? I am old, but not too old tears.

ASON, MICH.—H. J. Which writes.—I not be deprived of the pis-aver that the read to be deprived of the pis-aver that the read to the deprived of the pis-aver that the read to the deprived of the may I. was a subscriber to the Sansum ever since the came out, and have become so stateched came out, and have become so stateched to the side of the sansum and i expect to take bith its long as I am able to pay for them, it remains on this late of my read home, an both advocate the true light as they do now.

HNION WHELE AS Home writes I.

UNION, WIS.—8. O. Strong writes.—5 lend the paper to people, to keep them slive until they can see through the saist of separations and beydry, —hoping they will become asbarrious paraisant— ly, thereselves.

grow rapidly.

SPARKVILLE, IND.—J. H. Nuon writen.—If there is another out spoken Spiritualist in this County, I do not know it. Straral are beginning to inquire as to "wast in it? from the fact that I keep the subject before 'h' people by lectares and otherwise. I think that I shash to able, in a short time, to give you a same or two, to when the address the paper. The people need to be visited by media having awakening power; but such, for a time, would have to degree upon outside normes for remaneration. Just think of one whole county entirely in spiritual darkness, supramely over-riddes by the icar of his Savatt Hajsety!

PORTLAND, MAINE —F. W. Hatch While perming my paper of the lest lesse, that the time for which it is paid, had therefore will result at once, as I suppose success of your valuable abast. depends or your subsections. Has such

LASCASTER.—Wm. B Pahaestock am in receipt of so many learthy lette tion to articlaid somnamiethem, that I position, for man to time, to read, me namew then as it would desire, and se mi-jurity of each letters have no postage closed, it is an addition at its appear and would be mach obliged if you will the median of some valuables.

Iff I no farmers in Kennes meantly lawself about seven pounds of leater, the jury retired they took with them the procured some emokem, do the is legal

Griginal Boetry.

Written for the Religio Philo THE RADICALS.

BY BLIZA, A. PITTPINGER

Oh! quirey 'acuth the morning sun,
Ye arrown, in your speeding.
The Radiciah have ver won
Their learnes in the leading!
Ye champlon of feedom, buil
Each law your force a me ulding,
While yet pre purpose may awril
Bome wisdom a unfolding

Ob, would that fortune attll might speed Your mission, and defined it: But ah, she gives but fittle herd I'mill the strift is ended. And yet our cases may never from On rights predestized equal, With stars, like angula, looking down Upon a golden sequel!

Most practices by within its ophere Old carth is caward moving. Conservation in the rear The backward the rear The backward march is proving; The radicals are found shead, Odonped in a mass together, Who test, as by a science led.

Its mutal, neight and bather.

well battered on a polished pit ne, liu orbit of extension Un'olde a law from which they gain liu moiding might and tension i Byeed on, ye ever-moring wheel, Byeed camerd with the ages, Until your ferry magnet deal its lightning to our segre.

to injusting to our segre.
It is an age of, will and steam,
Of energies gigantic,
Whose inner forces madly teem
With powers wild and frantic
Then quiver through the noisy of
Ye arrows upward ginzting;
The Radicals shall ever win
Their inners in advancing.

Their mures in authors;

Specif sainten with her golden scales,
And Freedom with her teaching.
And specif the haw that swar qualle
Before despotic presching
Specim mist to windom, and to mind
Specif on the sweet communitys,
Until a silver ower may had
The two in heavenly anion.

Oh, speed the hand that yet may so The scode of revelation Upon a solf from which they grow, To Bloom for every nation. Speed chartly, fows, hope and trath, Freevermore progressing, And speed the martry to the you'll Of an ever-scd'ese blessing !

Of an ever-actives bleesing I Spread woman. Ull the future brings Its muston to capphare her. And speed the postone who sings The cropping of her ers! On, speech does must for each tone. To a world-side domina and zone Give back its implimation.

GIVE SECRETATION.

Speed, speed the car of progress on, Ye Radicale, naise-days Aught save the creed wherein ye won Year lample id-the-leading.

Speed earth to beavile, and beyons to expect light and revelation, And let the leve of freedden girth. The limits of creation.

WRITTEN MESSAGES.

ause Why They are, in Early Bev ment Rore Often Ristoken than a Later One, Given in Trance.

LYDIA-M. BARER, MEDICM.

The human system, with its fine, soft jexture of nerrous fibre, was made transparent before me, while the spirit wate came in an explanation of the picture, showing me that the magnetic nervé finid which spirits use to control the medium for writing, and to direct the mental action by was in its first development unable to permeate this part of the system; that in development the larget and consers macries an nerress were first operated upon by this magnetic finid, and did not contain within themselves alone, the ability to retein and use the spiritanl magnetic force, without its being more easily diverted from the mental channels giving expression to agrit thought; that it was not made the spirit mental channels giving expression to agrit thought; that it was not made thought and the spirit me sage diverted from its proper channel of thought; and mundane thoughts alone, or a mixture of them and the spirits, without being the macrives aware of the change,—when a more complete development, taking centrol of all the finer nerve central distributed through the softer portloss of fix the world add power to the other, and prevent thus, showing me that in the spreading of the spiritual magnetic force, to this fine taxture of nerve, consisted the development of mediumship; that it was a growth that required time and opportually to accomplish, and that as it advanced, the system became passive, not manifesting but livite, and from that, to not any of the spassodic action generally apparent; that a periectly-developed control would for this reason other spirit controlling but the one owning the body, except in a il ile change of the expression of the sys, and pallor of the constensor; also showing me that when developed to this condition, mediumship would generally be as perfect as mental capacity would permit, and always as much allow.

With this message, there was a beautive impression of the seaso of spirit thoughts gibiling

mbes so as take capacity as a woods allow.

With this mess age, there was a beautiful impression of the case of spirit thoughts gidding through the seasonism of the brain, through the channel of the nerve centres of the human system, that made a developed mediumship one of the most delightful conditions, showing that through it there was a growth of human mental power, or prince, I should say "spiritual power," that intid the coal more fully above all the circlicting conditions of an earth entients, producing unhappiness, consequently heaven by happiness within was more complete, while the intellect was placed in a higher circle of progwe and canable of expanding flater.

THADEUS STEPHENS.

Preferred burial in an obscure burying round, rather than in either of the two breastil cometeries in Luncaster, in both of which a owned loss, became colored people could not be buried therequad over his grays in his obmet stelling place, in a plain marble with his was a marginary. The best because the carch
free to all."

THE FIRST VISIT.

centice Mentoral gives the following account a spirit's first communication after leaving

of a spirk's first communical in after leaving earth;

A familiar intelligence had occupied a por tim of the evening. At length the remarked;

"There is some one here very desirous of speaking with you; arme one well known to you; I will give place to her."

There was a momant's place. The calm, placid expression left the medium's face; the features were at it its disturbed; it is light hand tremb'ed violently; then it was extended toward me, and a whispered voloce came from the lipe:

"Why don't you speak? Dun't you know me?"

me ?" You have your speak." You may call it an impression or a guess; the thought came to me and I spike it.
"Is it you, Amule L'ethbardt?"
It was now an expression of yoy that came over the lady's features.
The veloe, still whispering, but eager, said:
"Yes, it is me. C. wm., all of you in the room, searer to me. It helps me to keep control of her."

back to carfa lift count there be manue for me ay bappy as possible. You know it was not all happy for me. But if I know my life was to fill made happy I would not return. I don't think these intelligences tell you enough of the little things here.

I am happy, yet not entirely happy. I asspire for higher attainments. And such beautiful spirits visit me. They belp me, too. But it is curselves that must make the step; and after we make it we must get on it. I will tell you one thing. We pray here: we do not despise prays. Some on earth, when they come out of old be lief, become too on the gand coordinal in these things. It is the Carist spirit that reles in this life. All must enter in by that door to attain happiness."

"Have you done anything in your old occupation? I saked.
"O," said abe, an air of half humorous self-concemnation." I have done nothing mave lourse and dile since I have been here."

"I low did you look on death?"

"I way in a sart of lethargy when I pessed away. I was not afraid to die. The doctor gave me opiates, I think I wanted to get a word to il—about the books. Some of them would have been of so much use to him?

Miss Erchardt had aimogt a meth faser of intrading bersell on others, or making as she feared, trouble. Shout this old characteristic reappeared, in her. She troubled hereall basses she had intruded on the novertainon. This she mentioned several times in a self-depreciating manner which was annoying to us. She also distressed here if lest the tasedium should "take one had not be an annoying to us. She also distressed here if lest the tasedium should "take one had not be accorded as the comparison to the conversation. This she mentioned several times in a self-depreciating manner which was annoying to us. She also distressed here if lest the tasedium should "take one had not the summary of the nort day."

Will you? Will you included write to-morrow? she explained; "Out the conversation touched upon matters of a private nature. The centre in a private nature. The centre is a sum of

An old woman writes a language she

BY A C BOWMAN

Mr. W.m. Weer cut and his wife lived in Columbia, Fayelta county, Indiana, In 1845, and for many years previous to that them 1845, and for many years previous to that them 1845, and for many years previous to the state of the

write very well. But I forgot it regus away, and serve could write any more."
I saked Mother Wherrett, if the thought it was a miracle performed for her. But best-tand a momenta if stadying, I thought, as to what she ought to any, and meekly-replied "it would eccas us if it was."

— I have bended the above "Miraculous," hed-year medient will recognise it on a Michaelist mérest, and Michaelist writings of a buntary ago about with shelter exprisences of emembra of that Britisty. There is not space spraigh to

write of the Spiritual phenomena that have cocurred among Methodists, and in other,
dearminations of religious people, as well as
with all sorts of persons in all ages. It preschers
say that n l.scl.s. ceased with the introduction
of Christinity, many of the members of the
churches do not believe them. It is but a few
months also we read in a Methodist missionary
publication, that a certain presiding elder on
"etterraing from his work on the district, found
his house and household goods burned, including
his book, but his wife and children had escaped
but by the mercelastracle." I wondered why the
writer old not reflect that if G d wrought a
mirac'n in saving His Sermante, wife and childdrea, its could give as evenly have reved he
house and those G sily library books from burning!

SPIRIT AND MATTER

Are they Couvertible and Inter-changeab!

BY G W. LAWAIN,

The relos, all whipering, but eager, said:

"Yee, it is one. Com, all of you in the room, seem?" to me. It beins mut by keep control of sure of the comment to expressions of delight at her situation.

"She then in a characteristic manner gave may for a moment to expressions of delight at her situation.

"The relos, and the sure of the relos of the sure of the sure

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Griginal ZBetry.

THE BADICALS. BY BLIZA, A. PITTHINGER.

Oh! quivey heals its morning sun, Ye arrows, in your speeding. The Radicals have sraw won Their laurels in the leading! Ye champion of f codom, hal! Each haw your force metaling, While yet our purpose my acu!! Bome wisdom a safelding

Bone wisdom a substing
(t.b., would has forme still might opyear mission, and defind it:
But ah, she gives but little bered
Until the strife is noded.
And yet our cases may saver from
On rights predestined equal,
With stars, little angels, looking down
Upon a golden sequel:

t pos a goloen seques:

Most gracionaly within its sphero
Old carris is caward moving.
Conservations in the rear
The backward marks is proving:
The radical_aam found ahead,
Grouped_ise a mass together,
Who test, as by a celesca led,
Its-metal, weight and tether.

Its.meria, weight act techer. Well be'ascel on a polished pline, its orbit of extension Unfolde is any from which they gain its moding might and tension i pseed on, ye over-moding which, Speed caward with the ages, Until your ferry magnet deals its lightning to our sages.

its injusting to our sages.

It is an age of will and steam,
Of energies gigantic,
Whose laner forces madly teem
with powers wild and frautic
Then quiver through the noisy of
Ya arrows appared gibacing;
The Radicios shall ever win
Their lanerle in selvancing.

Their marva in sarnacing.
Speed desiles with her golden scales,
And Preedom with her teaching,
And speed the law that never qualle
Before despoite preaching
Speed mind to windom, and to mind
Speed on the owner communion,
Until a silver cord may bland.
The twp in heavenly union.

The two is neavesty usion.
Oh, speed the hand that yet may so
The seeds of revelation
'Doe a self from which they grow,
To bloom for every sation.
Byect chartly, sive, hope and truth,
Byect chartly, sive, hope and truth,
Of an over-set one breeding 1
of an over-set one breeding 1

Of an over-ex-d'ese bleesing !
Spred woman. Uil he fature brings
lis m'uson to casphere her,
And opend the postess who sings
The crowning of her res!
On, speed the sais of each tone
To a world-wide dex-institon,
Until sech clims, domain and zone
Give back its in-piration.

Give back its inspiration.

Speed, speed the car of progress on, Ye Radical, subreding
Aught save the creed wherein ye won Your learned; is the leading.

Speed earth to beaton, fish heaven to Speed light and revelation, And let the lever of freedom girth. The limits of creation.

WRITTEN MESSAGES.

mose Why They are, in Early Be ment Rore Often Mistoken than Later One, Given in Trance.

LYDIA H. BAKER, MEDICAL

The human system, with its fine, soit texture of nerrous fibre, was made transparent before me, while the spirit valoe came in an explanation of the tyliciture, showing me that the magnetic serve find which sparits use to control the medium for writing, and to direct the mental action by was in its first development unable to permease this part of the system; that in development the larger and consers muckes an nerves, were first operated upon by this magnetic fidid, and did not contain within themseiver alone, the ability to retain and use the spiritual magnetic force, without it is hing more easily diverted from the mental channels giving expression to a spirit thought; that it was not unfrequently the case that a writing medium, controlled only through this coaters across fibre, had the spirit me sage diverted from its proper channel of though; and mundate thoughts alone, or a mixture of them and the spirits, without being the medives aware of the change,—when a more complete development, taking centrol of all the finer nerve centra; distributed through the softer portlose of fish, would add power to the other, and prevent thus, showing me that in the spreading of the spiritual magnetic force, to this fine faxirure of nerve, consisted the development of mediumship; that it was a growth that required time and opportunity to accomplish, and that as it advanced, the system became passive, not manifesting but little, and from that, to not any of the apsencible action generally apparent; that a pericely-developed control would for this reason, be as any act natural, as if there were no other spirit controlling but it one owning the body, rx cept in a li lie change of the expression of the cys, and palior of the connecence; also showing me that when developed to this conditions would show and sparently be as perfectly sent the sentence of the conditions would show a substitute of the conditions.—With this necessary, there was a beautiful the sentence of a plant thoughts gifting a west and the spirit manifestion of

muce so as that capacity at d its conditions would allow.

With this mess age, there was a beautiful apprecision of the case of apirit thoughts gitting through the sensories of the brain, through the channel of the nerve centre of the human system, that made a developed mediumship one of the much chightist condition, showing that through it there was a growth of human mantal power, or prints, a is should keep it in a printing power, it is thick the soul more faily shove all the conflicting conditions of an earth existence, producing unknephases, donesquantly haven or happiness within was more complete, while the intellect was placed in a higher cited of progress, and capable of expanding finiter.

THADRUS STEPHENS.

referred burial in an obscure burying and, rather than in either of the two heapti-cemeteries in Lucaster, in both of which ground, rainer man in either of the two braidful consteries in Luncaster, in both of which he owned lots, because colored people Guid not be buried there; and over-his grave in , his ob neuro resting place, is a plain marble with his own husefiption—"I lie here because the earth to fine to all the fines to all."

"Way don't you speed."

You may call it an impress in or a guess; the thought came to me and I sp.k's it.

"Is it you, Annie L'ethardt?"

It was now an expression of joy that came over the lady's features.

The voice, still whispering, but eager, said:

"Yee, it is me. C. me, all of you in the room, nearer to mo. It belps me to keep control of her."

"se, it is me. Chee, all of you is the portons pearer to me. It belies me to keep control of her." She then is a characteristic manner gave way it is moment to expressions of delight at her situation.

The vides now become clearer and free shows the same clearer and arres above the same clearer and arres above the same clearer and arres above the same clearer and what you are delight, said one.

"Oh," said she, "there is so much to tell, I can't say what I would wish. When I came again I will it ry and be better prepared. Bit this world I am in is no beautiful, inexpressibly beautiful Such flowers, and birds, and so concy! So grand, so subl'me! Why I would not came back to earth if it could there be made for me as happy as possible. You know it was not all lappy for me. But if I know my life was to be made shapp! would not cruter. I don't think these intelligences tell you enough of the little things bere.

these intelligences tell you enough of the insu-tion of the property of the property of the pro-ting beapy, yet not eatirely happy. I aspire for higher attainments! And such beautiful spirite visit me. They help me, ton. But it is curselves that must make the step, and after we make it we must get on it. I will tell you one thing. We pray here; we do not desphee prayer. Some on early, when they come out of old be-fley, become too of flag and scorraid in these things, it is the Carist spirit that roles in this life. All must enter in by that door to attain happiness."

Some on earth, when they come out of old be fiel, become too see flag and accorded in these things, it is the Carst spirit that roles in this life. All must eater in by that door to attain happiness.

"It have you done asything in your old occupation?" I saked.

"O," said she, as air of half humorous self-cone cannation, "I have done nothing save lounce act dile since I have been here."

"It was in a set of lethargy when I passed away. I was, not afraid to die. The doctor gave me oplates, I think. I wanted to send more measures to my frends. I whited to get a word to H—shout the birks. Some of them would have been of so much use to him."

Mins Lickthirdt had shmost as mid-day sear of introding hereal on others, or making as ahe feared, trouble hereal to hoters, or making as ahe feared, trouble hereal to hoters, or making as ahe feared, trouble hereal to a suff-depreciating method of the search of th

MIRACULOUS.

An old woman writes a language she never learned.

BY A C. BOWMAN

Mr. W.m. Woerrett and his wife lived in Columbia, Fsyctic county, Indiana, in 1845, and for many years previ as to that time they had resided there. They were an aged cutple and mmbers of the M. E. Caurch. All who knew them regarded them as honest, truthful and religious persons. B.th were benevotent, but Mrs. Wherrett in puricular was noted for her hindseen and strict regard for good understanding and truthfulness among neighbors. This, I dubt not, was her there of disposition hut she cultivated it and ascribed it all to graco—the grace of G. d. That is a good way of Spitical development, which the writer of this entwelf of the many years. All called her "Mother in Israel." She was not obtracte or heastful of her religious experience, but in class meeting and songe inms in private conversation, would relate what she said the Lord had done for her. One incident of her every rience, regarded by her as of this character, she marrated to ma, and after and in class mediag related the same, asying, as a reason for doing as, that as she was old and might be called away at any time, the thought it was her duty to tell what the Lord had done for her. This is what she said:

"When Mr. Wher ett and I were married in Penneylvani. we moved to Kentecky, the moved to Kentecky, and when the Menter was moved to Kentecky. We many the Menter was the moved to Kentecky.

One meddent of her exp rismon, regarded by her no of this character, she marracte to me, and after ravds in class m setting related the same, asyling, as a reason for doing so, that as she was old and might be called away at any time, she thought it was her duty to tell what the Lord had done tor her. This is what she said:

"When Mr. Wher ett and I were married in Pennsylvania, we moved to Kasincky, and I did not hear from my folks in Pennsylvania, for nearly two years, when I received a letter written in Dutich, that it knew was from them; but I could not hear from my folks in Pennsylvania, for nearly two years, when I received a letter written in Dutich, that it knew was from them; but I could not read to read a pern in where we were that, chall sand Dettich. Then I felt much wome than if I had never got my letter, and I went out in the orehand, and I did cry, and pray, and synishing secaned to any to-me, "You may go home now, you can read your estire." I went home and I did read it—every word. It was written in Dutch by two forothern, and I wrote answer to their both the think of the mention of the market periors of the minimum to the man language. I had never hemmed to write it, but they to did me after wards that I did write very well. Beh I forget it right away, and never orall write any more."

I asked Mrither Wherrest, If she thought, at to what the ought to my, and meetly replied "It was a minimum will pacquise it so a Minimum but away and which replied "It would steam as if it was."

I have handed the above 'Minimum' but your madeur will pacquise in a country see a strain of the country accountry and with shorter experiences of country is constructed. The man and the shorter experiences of country accountry is not a supplied with shorter experiences of country accountry acco

P-entice Mentord gives the following account of a sp'ril.'s dirt communication and a sp'ril.'s dirt communication after leaving e.rth:

A familiar intelligence had occupied a portion of the creating. At length she remarked:
"There is some one here very destrous of speaking with you; seme one will known to you; i will give place to her."

There was a moment's pure. The calm, placed expression left the medium's face; the features were a list distarbed; it e tight hand tremb'ed volonity; then it was extended tward me, and a whispered voloc came from the ligh:
"Why don't you speak! Dun't you know me?"

You may call it an impression or a guess; the thought came to me and I sp.ke it.
"Is it you, Amis! Liberature."

SPIRIT, AND MATTER

they Convertible and Inter-changesbi

BY G W. LAWSON,

In one of your late numbers, Mr. J. Tunney propies a some viewed the relations and difference of spirit and matter that vary so is from all ancient ideas and positions on the subject, that I beg leave to consider them a smewhat in your valuable pages.

He take the ground that all things are one and alke; but that apirit is the prattive and matter the negative side thereof; that all is substance; that the evolution of spirit produces matter; and the action of matter produces aprit; that by he stakes are in custant action. I suppose he means that planets are forme of matter or negative to the law a sod principles, or positive, that govern them, their produce aprit; that Jish stakes are in custant action. I suppose he means that planets are forme of matter or negative to the law a sod principles, or positive, that govern them, their spirit. Now I have long the head, My Taw has been that the Universe is G d, that all sums and planets are but the body of Beitg, whill all laws, principles and intelligence, are the spirit; that all things are positive, and segative, make and kembe; that all are oft al, revolving; that the production of human beings is the conversi no of matter into spirit and spirit into matter; that the slipest law of motion; is olivia, not spiral; is circular and integral human to omitter and spirit; that all forms, from an attive and prit; that all forms, from as atom to a universe are segative; in the law of orbital and circular of our are pattive; and thus "they live and move and have their b, ing;" that generations after generation is the law of orbital and circular and spirit is the law of orbital and circular of our are pattive; and thus "they live and move and have their b, ing;" that generation after generation is the law of orbital and circular and spirit is a down and the production of human parentage of positive and segative in the properties of matter and spirit, that all internations are generation in the the law of orbital and circular and spirit.

Mow the idea that apirit is the autho

inst generation after generation is bit the law of orbital and c'roular or cavarcible miton,—spirit changing into matter, and matter into prit.

Now the idea that epirit is the author of matter or torm, and vice versa, is at variance with the Coalder, Jordean, Porsian, Hindon, and the oriented bid. If in general,—that human souls were created in pairs, in some far-off heaven, and sente to east. "to find them thotics here," and sente to east. "to find them thotics here," and sente to east. "to find them thotics here," and sente to east. "to find them thotics here," and sente on the coal of the thotics here, and sente on the common far off works or resima of spirits, and that enter into all space; that they become inheled into mental, (arental) or guainem, while fluxing in the impalpable sir, and ultimately find them human b dues through the earthly system of human reproduction. If, Tunery's theory, that spirits proluce boths, dues away with the ancicat E is theory eftirely, and brings in right down to our own earth and ourselves, as the responsible parties in human organization and teaches us that "like will produce it.", and that if parental atoms and attributes are decctive and depared, so will be the newly created soul and body. I the atoms that constitute the parentage, are an aggregate of this co, whiskey opium, war, marker, lust, or larcony, the cit if ear will inevitably be such as are brought forth is the alliance and parlieus of cities. A matter for grave canderation among reforms a hingen upon the truth in these premises, for as this planet own is, the negative or lemis half mives and ever has moved in muly cition or restraint to the positive or mise half. And the question arises can and attributes are released to grow in full freedom and expansion like the male; and snother also arises, have not children right as well as women, for agitation and recognition,—that it, the bearth over produce its perfect fruit, the complete man and woman, until those atoms and attributes are released to grow in full fre

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synding money to this office for the Journal with to state whether it be a renewal, or a next and write all proper names alain.

A Search After God.

In all ages of the world, the question has risen, Is there a God? Even Virgil said:

Ood goes forth and approach throughout the whole, The heaven, the earth, the sea, the universal coul, the heaven the earth, the sea, the universal coul, the season of the season of

Bwell in high baryen the step thantsequal way. In ancients times, its well as now, the quiry arrows within the mind in reference to the existence of a God, through whose instrumentality, works and suns were brought into existence, she goed a place, and started, in those revolutions that now distinguish them. That-God, it is said, who did all this, made man: But we must make no declaration in regard to the existence of that being whose identity we are endeavoring to establish. We fully appreciate the magnitude of this question, its grandeur; and the difficulty of arriving at a satisfactory conclusion in reference

We never saw God; the ancients never new himse series the difficuly in answering the question. Voltaire, Spinoza, Plato and S crates, most who, in their day, were regarded with a certain degree of respect, on account of the searching nature of their minds, endeavored to malock this most abstrace of all questions, emitted to no mrs; credit than that so bantifally expressed by Virgil, or in modern times by the poet is the thought:

"All matter is God's tongo. We never saw God : the ancients never may

"All matter is God's tonges. And from its motion has thoughts are sang; The realms of space are the ectave bars. And the music noise are the suns and stars."

But it matters not what Virgil sang, what Mahomet said, what Luther stated, or hundreds of other speculative philosophers have declared, for we cun come to no conclusion in reference

We desire to demonstrate the actual existence of a God, or disprove the existence of any such

of a God, or di-prove the existence of any suca being.

In two previous articles, haied, "Does God Keep a Cat?" we exhibited the misery that ex-isted in the world, and the confusion that serm-ed to prevail in all departments of the vast universe, and, really, we could not see any evi-dence of the existence of God there. If two men were fighting, horribly mungling each oth-er, each trying to kill the other, we certainly could not detect in the pugilistic encounter, that divine emesors which is suppored to glusten so nce which is suppored to gluten so beautifully in God, namely, love. Certainly, if God is love, we should see it manifested firsts works, whereas we apparently see the reverse. is, whereis we opparently see the reverse, in two men are engaged in a deadly encoun-we see no evidence of divine wiedom in the station of a God he clambed fists, strife. Where is the manifestation of a God there? Habe is manifested. The elemented fiest, the wills, distorted eyes, the familiah expression of constensance, glistenjag with the ferrotty of the bull dog, the salf determination of 'each to' hart and mangle the other, as misch as possible, the devilish, glaring gaze of the human, gindic-tors, present us no evidence that there is an All-wise God, she is less, through whom direct in-strementality they were brought into existence. Where is divine love mendiated in the prime ring? Is God there, in each of the gindiators, manifesting his divine love spectation, striff, mainost-

menticating his divisio attributes.

Why this discord, operation, striff, nationally, we find the early supplies on the property of the transfer of the wounded on it gaps of on the beam, gring out to wounded on it gaps of on the beam, gring out to be the colour-name of beam, any ordinare that Got's love and power to being outsided? The westerd

the widow and orphana, the means and anguish of those suffering the excruciating torments of disease con racted in camp or one the battle field pre-ent to us no evidepce of divins wisdom. This condition of shairs on earth shows no pheso of life that prints digiting to any will-defined a succe, and says: "There is God."

Look, for exemple, at the sahi nal kingdom. The cast ears the mouse, and appears to take great pleasure he as dulag. The moune was created, it is claimed, by the same G d that made the cat. But wherein the divine wisdom? The mouse suffers pain, but the cat evidently enjoys the work of devastation and role it carries on. If divine wisdom is connected therewith, the mouse that dies should exprisone as much pleasure as the cat that causes its death. Is there divine wisdom also manifested in the morderous solutions of the cat? If so, there should be divise wisdom also manifested in the dotah of the monne. Divine wisdom, if it exists at all, must permette all conditions of life, and the monnes should enjoy the process of death, just as much as the cat which makes of it a hearly meal. In the animal that makes of it a hearly meal. In the animal that makes of its a hearly meal. In the animal that is a constituted that the cat which makes of it a hearly meal. In the animal that he cat which makes of it a hearly meal. In the animal that makes of its a hearly meal. In the animal that is a constituent in the cat which makes of it a hearly meal. In the animal that makes of its a hearly meal. In the animal that is a constituent in the animal that is a constituent of clapses must be discussed in the death of the mouse that discuss the cat which makes of it a hearly meal. In the animal that the constituent of clapses and the trails of the proper and that the content of the proper and that the content of the cat. If the conten as the cat which makes of it a bearly meal. In the animal hingdom, especially, we see no har mony. There seems to be a constant warfare between different animals. The Eden-like con-

mony. There seems to be a constant warfare between different animals. The Eden-like condition of animals has long since passed away, if it ever cristed.

See that hawk, with eyes of picroing brilliancy and glistening plumage, figing high in the air, noaring above the storm-clouds, defying the lightning's flash and thunder's roar,—it preys off of the little wren that sings so swently around our windown, and makes our life more pleasant and happy. The hawk enjoys the flesh of the little wren, and in so doing manifests a peculiar propensity grives it by—This discord that prevaits in the arimal kingdom, whereby one asimal is made to destroy the hife of, and est, another, is certainly well worthy of careful study and rif.ction.

If divine wisdom in the pleasure of the Lawk when making a moralog's meal off of the sparrow, there must be divine wisdom also in the pala and 8 ar which the latter suffers whin dying.

Then, of course, if there is divine wisdom

Ing.

Then, of course, if there is divine wisdom in all departments of life, it apparently stands in antagonistic relations to itself, for if it exist in the picarure of the hawk, and in the fear and palu of the sparrow, such must be the case.

We are not, wy desire to be understood, find, ling fault with vest Delty,—we are only trying to unveil him. In the animal kingdom, in the mahifestation of the peculiar instinctive propessities of different animals, we see now no evidence of a God infinitely with a continuous control of the standard of the relation of the relation of the relation of the relation of the relation, and reflecting the varienced time of the relations of the relations of the relations of the relation of the relations of the relations of the relation of the relations of the relation of t councing objects. Sure, there we see a mantes failon, of Deity. None but a God could have so shaped that little tongue that it could sound-forth music so exquisitely sweet. But atop! it tuddenly darte to the ground, and seizing a hid. come looking worms, returns to its resting place on the limb, with it dangling in its mouth. The tongue that could warble so sweetly, could also anyly the agreeable taste lamputed by the disgosting-looking worm. Whill so plying itself, a hawk, maliciousness usanifested in every movement, bourced upon the little bird, and in lass than one minute, had made a meal of it. Here was an example of divine windom is the planner of one bird and the pain of another? But then, if divine windom in the sparrow singing its sweet congs, why did not that power, which in its windom created it, also throw wround it a girdie of strength to it, also throw around it a girdle of strength to protect it? Divise wisdom is a failure, if man-ifested in such a manner that the object upon which it is directed or manifested, can not suc-

protect it? Divine wision is a fallers, if manifested in such a manner that the object upon which it is directed or manifested, can not satisfied in such a manner that the object upon which it is directed or manifested, can not satisfied. We are searching for God; we propue to wander through the intricate laby-linths of creation, boping that we will come to some green costs, where bubbles up divine wisdom that can so lifeminate our mind, that we can see the being after whom we are searching.

There is a constant war and strife in the animal kingdom. The ferecity of the build-dog, the maliciousners of the hawk, the cunning of the fox, the venom of the ratitemake, the sting of the waspithe subille prison of the amiltides. The functoral cooling dove is just as malicious as the hawk, only the worm it says does not present to us a knotty question for solution. The functoral cooling dove is just as malicious as the hawk, only the worm it says does not present such a frightful aspect as the destruction of the little wren by the latter.

There is one eterqual warfare within the animal kingdom. The strong pray upon the weak, as if there was a design do wa deep in their matters, prompting them to do so. In the venom of the ratitiesmake, and sling of the wasp, and in the maliciousners of all animals, we see no evidence of divine windom; for animals are supposed to possess only instituct, and that instinct, if formed by on all-wise Crestor, could have been directed in a channel wheats all the animals could have lived harmonicously together, instead of this cessalem warfare.

The year arting from the sting of a poisoness heard, don't primpt, us to pay humage, to an all-wise God, thanking him for the wall-demand, haishing, man, well daveloped throughout, should thank God, should not what origins and planess.

We shall now to see God in the wenderful mataginess that crists in all planes.

We shall now to see God in the wenderful mataginess that crists is all planes.

Judge Lynch in Dacota - Hanging of Mutt. Miller, the Murders - A Clergyman Puts the Question of Life or De tih.

My partner, Mr. J. G. Ogien, has in it returned in m Posco, where he new Mait. Miller hung, at 3 o'check this afternoon. He states that he arrived there is season to see and he'ar all that tradapired on that mela che's o'ccasion.

The prisoner rare not ce to the chergyman of the piece, that he was willing to make a proble contension of the awild crime of murder. Teserupon the shortf of D. Non county took hin to the Lutheran Church, and about three handle I gathered to hear the confession.

Before Miler was nermitied to ap ak to the excited a seambly, R.v. M. B. ardaheur, the Christian or Campbellite minister, of Dixon county, arose and with great sofermity, said that he would read a chapter in the Bible about the crucifizion of Christ. He did an age the abundant grace to the panient and newly-c a varied prisoner, wherely he would be enabled to make a full and true confession.

Afer the contession of the prisoner, the R.v. Mr. Beardshear arose, and stated to the awestruck assembly that he fully believed that the prisoner was correct in saying he had repeated of his awild crime, and had received full gard as from an affanced Got.

"Bet." said ha, in a clear, ringing volca, "we have belore us a colemn duty to purfora. We most all vote on the proposition to heag this young-tas. I want more of you to attempt to shift this duty; every one should vote." The excited assembly called for the question put by the minister, except two.

The pracher amounced the decision as unanimous for hanging. Immediately after the vote was anostoned the shriff was esterd and half fast, while the pris near was removed to a wagon which as twell in readless. The wagon was driven a short distance and half duty and swringly repented of all his aim; that he he had represent the fast of the prisoner was about to do. He and he represented and marked in the hardy presented and half ast, while the pris near was the rest of the partner of the partner of the partner of

and no signs of restraing his were discoverable.

At least three hundred persons surrounded the gallows. To the very last, the prioner remained calm and serence as e stemmes's eva. He even saided in ar justing the faths more around his neck.

Both an exhibition of stolldity, or of stolciem, or of exulted religious enthusians, is very rare by witnessed. Those of the short pare acquainted with the prioner are lost in a coar ment.

Onable Hereid.

—Uman Herois

This Bev, Mr. Beardshear was a buman monster,—a fiend which the lowest hell the imagination could p'cture,would be too good a place for
him until his nature become awakemed to the
fact that it is well to have charity, even in this

fact that it is well to have charity, even in this life.

Just think of it,—a misister of God, an humbes follower of the gentle Nezarene, e:aining his hands in the life-blood of a fellow being, and cruding in the fact that he was about to be launched into eternity! I shis Bearchèser any better than a wild Camanche Indian, who,as he seek is victim rousting at the stake, exunt in his pains?

"I want none of you'ld shirk this daty; every one should vote." Galiguia, Hayman, Neco, and all the monaters of the world, seem to have been concentrated in this orthodox divine.

Ferhaps the criminal was a bad man; a dan-

concentrated in this orthodox divine.

Perhaps the criminal was a bad man; a dangerous citizes of society, and should have been
punished. But this blood thirsty divine will yet
atons for his mad act; and on the stool of pupunisance ory out for mercy, which he would not
extend to the criminal, for even he has rights

spect.
With his hands stained with the blo With his hands stained with the blood of a human bring, his nesture distorted, and like a rank, poisonous weed, he should be pitted by every Spirinalist and true man, and so noted upon by them that he would see the error of his ways, and lend Jusch a life, that his marks of crime would he overshadowed by good deeds. Which is the greater criminal, Matt. Miller or Rev. Beardshear?

The Pusius of Life.

"The editor seems in here game over the whole mage of postry, and carecter a fine tents in his mage of postry, and carecter a fine tents in his majestiem. As a "like Book of Protry," it is event flow these the prime of which it is cold."—Reins Twenty.
"It comprises puch of the living postry of the day, and sint of the nelicots as permane visibly; treating spots living emplote to expend on the cold of the nelicots of posterior with the cold of the nelicots of the nelicots.

The Religie-Philosophical Journal, "A Bold Piencer."

The BARRER OF LIGHT commesting on movel of the Present Age to Chicago, says:

moval of the Present Age to Chicago, esys:

"The Extrato Particeorutora. Journal, long published in Calory, a holds its own in the field of reform. It has passed through great vicinations in times past, and we should be exceedingly grieved if any unit ward circumstances into years at this lake day to dim its laster. It has been and it has not day to dim its laster. It has been and it has not been a based of religious liverry in the said flower in the said three and described as a bold phaseer in the fact of religious liverry in the said three in m aginch propertiess, and described he well patronised by our people, as we are assured it. In May its chadow never to less. The case we advocate in, so the Age says, "great and grad," and with harmony among it lesdens, can and will produce mighty results in the universe of migical and matter, for both, we hold, are inseparably connected."

Thank you, Brother Colby, for the complimenta-ry mulice in the columns of the glorious old Bar-num of Lieure. With you we ever have been, and hope ever to be, in harmony.

hope over to be in harmony.

"The came we advice's is great and grand,"—
sym, we, as you say, the Emissio-Paricosophical
Journal. 'has been," is now, and will continue
to be, "a bold ploneer in the fields of upiligious libcrip," Its boldsees has aroused the irr of something less than a beker's dozes, and made the
Journal afavorite with se many thomsands, thus
verifying the adags, "Truth is mighty had will
prevail."
Upon the question of "harmony among its leadem," we would crave an explansion. Whe are
leaders? Would-be "inderer" are just the class
of man that the Journal has been compalled to
contend against. Not much harmy there !

That effash policy which sought to take a fee of

contend against. Not much harm my there I
That selfash policy which scopit to take a fee of
fire dollars from seek parson before he or site
could become a member of the "American Association of Spiritualista," and put it into the pockets
of "leaders," is just what the JOURNAL Ass not
been in harmony with, and if we are correctly informed, our good friesds of the BAREER stand
by our side in the contest.

by our side in the contest.

We hope ever to be in harmony with trath—never with error. But we do most devouily pray for light from the separated spheres, and that our columns may never be pervented from their legitimate purpose, of dissemunating the sphitsel philosophy, void of all sectarizal argamas, and that we may be bold and fearless in exposing error, however inharmonicous with it we may be in the contest.

We owe no allegiance to, and hope never to be in harmony with, error.

Heary C. Wright.

Henry C. Wright.

Henry C. Wright, the speaker and author died suddenly a few days ago, at Pawtucket, R. I., of apoplexy. He was truly devoted to Spiritualism, and his whole soul seemed to be imbused with a philanthropic spirit. He was opposed to slavery in all its forms, was an earnest and elequent speaker, and the seeds that he has sown will germinate, and producing as hundred fold, will ever bless his name. He was a terms and, easy writer, his words jouting like a two edged sword. He is the hidder of the "Empire of the Mither." "Brown of the Bohn," a Muriage and Parening, etc." The causabas of in him a moble advocate, and the mate isl world a pure philanthropis".

A Word to Old Priends.

"The sun wer is past, and the harvest is ended," scarly so, and millions of souls are "not neved" from that fear which tormanteth,—the fear
of annihilation, or never-ending hell tormants
after death. What is the duty of every true
philanthropist, of every one who would like to
see his or her neighb or happy is the full knowledge of the like hereafter,—of sternal proguestor,
of the power of the lored-ones of spirit life to
commune with mortals? It is to give them
hald, even as you receive it. But for some circommune with mortals? It is to give them to his, even as you receive it. But for some circumstance, triding in itself, we,—you and I might have been to-day in the bonds of ignorance in regard to the spirit land,—the soci dental reading of a newspaper, a book, or perchance a brief convension with some one was recommented, the RELIGIO PRILOSOPHICAL who recommen hed, the RELIGIO PRILOGOPHICAL JOURNAL as an exponent of Spiritualism, lead-ing to a subsciption for 1₇—then to a full under-standing of its philosophy and truth. Our field of labr is broad, and demands the heavity co-operation of every liberal mind. The RELIGIT-PRILOGOPHICAL JOURNAL is an expo-ment of the truth of Religituation [1]. It has no

ment of the truth of Spiritualism? It has no d sgma'ic creeds to urge upon the minds of the people, but a seks to know and present truths as they actually exist, and unfold from day to day

to day.

To the point: we want our friends every-where to aid in increasing the circulation of the Journat, to place it where it has never been before. To that eat we offer to esnd it for three months to any person, who has never typics it, for fifty antis, which is just the cost of the black paper on which it is printed, and the expenses of folding and mailing.

expense of toking and making.

We contains this offer for the reasons above stated, and ask our subscribers to mad it as a present to friends, when they can afford to do an, and to solicit liberal mixed mess and women to try it for three menths, at this nominal

The RELIEUD-PHILOSOPHICAL JOURNAL has already demonstrated itself to be a permanent in-stitution, and every one can speak of it as such, without fear of fallows, as unfortunished has been the case with almost every spiritual paper

started.

Will our friends hied this urgent request? We trust so,—pour past elittie one duly appreciated, and the many thousands of new subscribes which the Journal, his reserved during the last two years, in mainly attributable,—first, to a separate paper, these to the manterly clottes of friends inspired from the fluirit World, to give disculation to a paper they have confidence in; that the same effort will be continued, this fall, we doubt not. The Spirit World, spenting through thousands of medium in all parts of the owner, affect the control of the

Spirit Artists.

Among the most remarkable apirit artists of the present day, Brither N. S. S'arr, of Port Haron, Mich., stands high Brother Starr is cratfolled by eminent artists, now in apirit life, to not the brush and oil-paint, se was their contom when in the earth-life. His work is excested with great rapidity, and often with an artistic skill which ticket the admiration of connectors of the See arts.

who as artistic skill whose XICANS has painted of consolerary of the fine aris.

We have two specimens executed through his mellumbilp in a few minutes time, to which we invite the attention of our friends who may call at our Reception Room.

Theory and Success in the Treatment of Diseases, by Dr. Wm. Persons, the Successful Atagnetic Braker, is the title of a pamplet of 80 pages. Warren Chase & Co., News Desker, bt. Louis, publishers.
This work confanns an interesting "introduction," with "testimony, sucient, and modern." It also treats of the M.dioni profession and Philipsophis.

It also treats of the M diest profession and Philosophy.

The remainder of the work contains numer-cus testimonials from emisent men and women, of the D.ctor's skill in the healing art. It is a little pamphlet, well executed mechanically, and is destined to impart knowledge by tiess of thousands of invalids in regard to their afflictions, tere ing them that they must not despair of again recovering their lost health, as hundreds of others off cited in a like man-ner, have been made whole through spirit-power.

power.

This valuable work will be seet to any address, on the recipit of five cents, to cover expenses of mailing. Address Warren Chase & On., 601 North 5 h street, St. Louis, M.).

Writes to Mr. Jones, but does not give his Post office andress. He mays he is going to Illinois. Some one who knows, will oblige by informing us of his post office a ideas.

Hobart.

There will, be a meeting of the Spiritualists at obert, Indian, on the 26th, 37th and 28th inst. A and good time is expected there.

The Journal of the Gynecological, Society.

This Journal has been a decided success, its cir-culation having been equal to that or any other medical journal published in the United States,da-ring its first year of existence. Mr. Jas. Camp-bell, publisher, Boston.

Praternal Call.

John S. Lindsey and Fred T. Perris, who has been sojourning in England for coveral most gave us a call a law days age. They are consec-ed with the flat Laze Tribuer, an abiy edited as conducted paper.

A. B. Whiting.

A. B. Whiting's inctures are creating considerable interest at Crosby's Moste Hall. His address last Sunday on "Guardian Angela," was replict with beautiful thoughts, and exhibited the grandeur of Spiritualism is a meaner that pleased all. He is one of our most efficient laborers, at d should be kept constantly employed.

Arrionni and Local.

-Dr. H. P. Fairchild will lecture in Lynn, Mass., during September, and in Salem, same state, da-ring the Sundays of October. His address is in care of Dr. John Gordon, Lynn, Mass.

anent address is No. 109 -J. H. Powell's perman Cheless St., Rase Boston. —Thomas Gales Forster lectured twice in Rock-port, Msss., receiving therefor \$2, 50. What a mi-serly antience?

—We received a fraternal call from Brother Macas Hall, who has recently returned from an eastern lour. He is looking well and manifests his mean exuberance of spirits.

-answersors of spirits. —Dr. J. K. Balley has been lecturing and holding circles in various parts of Minnscots. He lectured at Mondota, Ill., on Senday last. He is doing a good work, and should be kept constantly employed.

—Foos Hall speaks during September and October in Clacameti—will lecture week day evenings in adjacent places.

Amusements.

DEARD NET YEARTHS.

Orand Matince this afternoon and to night, and last performance of the great bill for this weak, of Haussing's Minstrels. Sob Hart's great Rump Speech, Scoese at the Armory, the Balle and Prince of Fashion, Feber Fips, Characteristic F1 station Dance, are the distinguishing characteristics of this minstrel troups. Next week, a very langhable barienque, with overything new, cutilled 'Gomenabula."

Two grand performances to-day, afternoon and ovening. This fisturing, Angust 90th, Grand Heliese at half part two o'clock. Evening, at sight o'clock. Last performance of "M. P." To 'conclude with the medical beriesqua, of "Ricck Ryed Sums; 'or, the Little Sill that was Tahan up." Monday, only Grand Radians of "Rest Lyens."
Menday ovening, Charine Reid's great Resmaltenties, "Couriet of Lyens."

Lest afternoon and overing of the genet little Connellan and Vocalist, Hr. John Gutten, that Statustory, August 1988, in "Elegy O'Hell; or, the Sinh Brigade, not the Irish Post." Hr. Collins, with eng. Widow Meichete, and other forcette august Hell; the cateinst American coupellan, Hr. J. S. Clent, with cateinst American coupellan, Hr. J. S. Clent, will content American coupellan, Hr. J. S. Clent, will

Zhiladelphia Department.

37. E. T. ONILS, M. D Subscription will be resolved, and papers may be obtained at wholesale or retail, at 606 Rase street, Philadelphia,

Funeral of William H. Bayley.

Remarks of Henry T. Child, M. D.; and Thomas Gaics Forder.

Dr. Child said: Again are we called upon in this family, to perform the last solemn rites over the remains of a depurted one. Our young brother has followed rapidly in the footsteps of his beloved asster.

To those whose faith and want of knowledge of the conditions of the home flow size in the last the same flow size.

orthiseles dister.

To those whose faith and want of knowledge of the conditions of the hereafter, give them to realizing sense of the presence of the loved ones around them, such repeated bireavements would seem overwhealting. But to this family and to our brother who has jud gone to join the heavenly band, there is abandant compolation, and while we must feef and, and drop the tear of sympathy at the departure of our friends from our milest,—we know, as he knew, that angel hands were ready to meet and we'come him on the shores of the beautiful Sammer-Land.

Within a few hours, I have had a viriu of this dear brother, and a beautiful group of young friends who were his atociates and companions, who have gone from our lyocame here, to jain the liberty group in the spheres. First, I heard swest notes of music, failing softly on my literating ear. As I came nearer, I may these beautiful young friends on a broad plane, with a large white tent. It was a lyful meeting; all were happy, and as the sweet music rolled up, I could catch the words, "Tenting, tenting to-night on our new cump grand, tenting to-night."

I could not retain a recollection of the words, much less convey to you the sweet and heavenly onces of music thet fall upon my spiritual ear, and thrilled my whole bring. I could name several who were there. Our noble young friend, Alleyn G Chue, one of them, comes now and anys, "On, friends, could you realize the sub-line graviour and learnes who happees that dills our suits in this welcoming hown to our band, a new born spirit,—you would in leed re-jace, and he work which he was to do like ours, must be done here.

Tell the lone myther and the dear sisters and brother, that he is with them now; that he will the more with the mean and the work which he was to do like ours, must be done here.

Jose here.

Tell the lose mather and the dear sisters brother, that he is with them now; that he may be the mail through se bere.

Fell the lone muther and the dear sisters and other, that he is with them now; that he will a stay and confort to them all through the racey of life; that they shall know and relable preserved know and relable preserved know and relable preserved know; You know second the record of the result of the

may they dry the tear, as they realize ile they have jost a son and brother on their while they have jost a son and brother on the outer plane, they have found the same among the spiritual band in the beavenly joy-um, and from time to time, as we cover to bless and che r them on their earthy pligrange, they shall rejone to this blessed knowledge which has already lighted up the pathway of their loved ones, and which will continue to shine brighter and brighter unto the par'ect day for them all

When Jesus of Nexareth said that his disciples possessed that which the world could seithples possessed that which the world could seithpressed the power of that living laith claimed for the Spiritsailer's, which makes one lead the cortainty of
their stainments, and the consciousness of their
possesses the seith of the true believer;
the is the shith that Spiritualists should go before the world with,—not as a sectorian, but as
sepounded by his or her highest and holiest conceptions, as the purest and most beautiful faith
that the world has ever had presented to it.
This, my friends, was the faith of the dear broth
ry, whose mortal remains are before you. It
was this beautiful faith that chesred him all
through his profused tillness; it was this
faith that gave him such gentleness and such an uncompolating disposition. It was this faith
that gave him such gentleness and such an un
complete the profused tillness; it was this
beautiful faith that enabled Josie and Mary to
be there; and, my friends, I may any it is this
beautiful faith that enabled Josie and Mary to
be there; and, my friends, I may any it is
beautiful faith that is comforting the Limity that
have thus been deprived, temporarily, of another
of its beloved members. Therefore, my friends,
1 bed justified when I reflect up on the beauty of
the young man's character,—reflect upon the
holy nature of his religious faith, my friends, have
thught
addifferent conception of death and the fatura.
Materialists have taught yet another conception.
Perhaps, while standing around the mortal remains of one so much beloved, and one so emi
mently deserving of the hearts affection; one to
whom we know has gone to a better home,—

perhaps, furly, it is best, for the make of those

many, or that it is mently a honden of the bestilig

see, ann or me het moments; merhiis he tempte that the instilligent n man is the result of organisation at it is merely a function of the brain, his essemption he has founded the state, like the "physical senses, the he entirely annihilated when the ne is dissolved. In contradictionion

destined 1) be located within hades for an indefinite period, but to be awakened and united
with the old matter.

In contradistictin to the al—ob, how beautiul and phi complete, and how glorious and
truthful a faith was that of the dear brother,
recognizing a higher and more glorious truth.
This religion of Spiritualies traches that mind
and matter can not be compared together at all,
that they have nothing whatever in common;
that they have nothing whatever in common;
that the most erquisite prysical sets stione, are
dependent upon impressions for their exercise
from the outer world.

For instance, if it were not fir the light, and
for some object to reflect the light, you would
not be enabled to sea. If it were possible to aninhilate the light, the mind might remain in its
complete perfection, and yet sight would be extinguished. The intelligent principle in man,
owns no such dependence upon external things,
except in so far as a knowledge of its origis requires, and when the knowledge has once been
acquired, the mind retains it and reculis it at
pleasure. The interior principle of the human
soul, performs its various functions entirely independent of the external world; hance, souses
that have long slose existed, are constantly be
fore it. Trey are recalled, after having been
long forgotian, by a power even still more wonderical.

The mind or soul, the intelligent principle.—

derial.

The mind or soci, the intelligent principle,—
all that makes the man, it capable of remember
log, of recollecting, of conceiving and combinlog. It is cupable is foring, of fearing, and of a
feeling of hope, and these are manifested totally
independent of any impressions from the external world, calculadd in any manner to effect of
inflaence these smoothers. Hence, then it is porfectly legitimate to conclude, as Spiritualism
taches, that the mind would be enabled to excroise all these functions, if every thing material
by which it is surrounded, were as once entirely
annihilated.

Theology assent to forcest this: materialism

by which it is airrounded, were at once entirely annihilated.

Theology seems to forget this; materialism creanly as freprise in the case of the control of

matter, that man can stiribute such a capacity to?

Spiritualism teaches that these chang s of the interior principle—that all these capacities that belong to the individual mind of man are independent—not only of impressions from the external, built are independent—are not only of impressions from the external, built are independent even of the physical body, for it a well known fact that everay function may remain purfect, yet the mind may be major with passion, fear and despoir.

It is well known that the b dy may be racked by physical pain or by protracted cleases, and yet the mind remain in perfect tranquility and happiness, as was the dear brother at time—Spiritualism is teaching man to look into the philosophy of these masters, and to draw those deductions which flw from such glorious phonomenal facts as those which were presented to the dear brother upon the eve of his departure. No one should attempt to press will be regard to this subject of dearb, who has not thus lovestinged the physical properties of the physical organization, do not die atter the dissolution of the body; they pean out to perform other duties, and apt one of them djes or is lost. Hence, then, in this analony may be seen a truth that is certainly indicastive of the fact of the perpetuity of being, of the intelligent principle—also the assumption of decay is nothing more or less than another nears for continued explored.

Therefore, Spiritualisms says to the outside world, to the objector to this beautiful truth, that, to awert that any thing meetal can die, when it is a well known fact that suching expression of the control of the physical inquiry adminishle consequently, those who have this giorious faith, then to ordinal the series of philosophical inquiry adminishle consequently, those who have this giorious faith, that is well the provided on the certain principles of truth, and to the higher life, may ret satisfied with this consulting from this religion founded in the heart of the consulting from the religion founded in the he

tear-drope fall upon our pallid brow, we heard the cry of agony. Ob, could you have seen the angel throng-that bore your dear ance away, you would not have shed another that upon you pulselsee clay. Then never any, dar friends, that we are in the grave. Chald you see the caye'al final in which we have, and could you feet upon your cheek, our warm asraphic breath, you would know that we have never felt the cailling kies of death."

Philadelphi, Pa. 1

July, 14, 1870 {

Delegates to Convention.

Through the kindness of the offixers of the Pennsylvania Railroad, one of the very best roads in the country, we have been enabled to make the following arraneements for delegates and filends gardig by the Meeting of the American Association of Spiritualities at Richmond, on the 20th of 8-pitemb.r. All persons desirous of procuring tickets, will please apply to me for "an order" to purchase the same, enclosing tan cants for postage.

Tickets from New Y.rk City should be procured at 528 Bread uy.

To Pittburg and return, \$17.90
From Pittburg to R chm. 11.00

11 00 |

Free return passes on this road.
From Palladelphia to Piusburg and sturn.
From Pl.taburg to Richmond. etura, From Pitsburg to Richmond,

From Harriaburg to Pittaburg and re-9 9 95 11.10 urn, From Pittaburg to Richmon f,

Erom Balumore to Columbus, Obio, ad return (tickets at No. 9 Calvert St.) \$21.70 Columbus to Helmond, 3.70

Total, \$25.40
All persons going to the Convention on say part of the Pan Handle route, from Pitteburg to Richmond, will be entitled to free return passes.

Spiritual Meetings, Conbentions &c.

will hold its third analysemery at Dec Mire, on the Tth, 8th, and 8th of Celeber, commencing at 9 ccl. ch. a. at Spiritualists Ball, over Ottineer Bach. Good speakers have been exceed, and an earaset request in mote for speakers in Lion to come and aid as in making this as interesting and sp. Rinable meeting. We hope the Spiritualists of flows will fool the accessity of having its Smine failty represented. We had reductine of fare on someralizeds her year, and support it on more this time.

Papers friendly, please copy. In Inchaft of the Covenities.

J. P. Davie, Pam'r.

SPIRITUAL GROVE RESTING.

There will be a Two Days Greve Heating at Brether Jones Sewic in the town of Flymon.h near Farher's Labs, an the Median read from Misraspoint, Salarday and Sanday, the 5d and 4ds of September. Speakers: Her. Colburn, H. H. Smith, Wm. Wakelof, and year Lumbic certant. Come friends, let us have a good time with the angula that are over rough to indistinct to our waste. Bring your Stanes, and come prepared to fiel at home: Lurite overstoody.

J. L. Potter.

CROVE MEETING.

The Spiritualists wild be d their Seventh Annual Grove Mosting in John Hashairs Grove, at Clears, so eat uring and Sunday, Augent 7th and 28th. Warren Wool on to appet to appet.

A cordial invitation to extended to all.

OMIOSTATE ASSOCIATION OF SPIRITU-ALISTS,

Fourth Annual Convention.

The Frank Annual Convention of the State Association of Spiritualisis will be held in Ly west Hell. In the city of Circulation Friday, Saturday and Spaday, September Sth, 16th and 11th, 18th, commanding at \$\frac{1}{2}\text{close} \text{ Section State State

Bums Erdings and other distinguished openhers will be in attendance.

ECDSON TOTTLE, Pres't GROROE WM. WILSON, See'y.

NESSASKA STATE CONVENTION.

The Secutive Committee of the State Amendaton have appointed Friday, Salarsky and Sender, Sath, Stith and Stitle of Quinter main for the State Americalies, to be held in th State Capital at Lincoln. There will be good instrumentar the occasion. We cortishing parties all instrument and _From Thinkom to

idpate with na-me and see ter young State (Impite), where we can be one minds from ty.

ion we wish truly.

order of the Committee;

and the Committee;

Corresponding Secretary,

TION, AT LACKE N. Y.

A Questerly Convention or Medium and Speakers will be he'd at Land, Chaleng a, Cu, Hee Tirk, on Saturday, and Sandar. Sestember 34 and 6th, commenting at 16

or detek, a. m.
This Coursection is called at Local by the collectation of
friends residing there, and they propose to haspitably co-ternian these who may attend from shread.

Fast experiences at encrevation of this kind furnish cullidates gas mentes that exaction of the land furnish cullidate gas mentes that exaction of the price protection among will be o joyed, and that good speaking and sing-lag will about. Earlistines extended to all conherce for

P. I Com.

BRIEF STATE SLIGITATES TREGETION TO REAL STREET m will be held at Soule Hall, in the city of The Administry Politicalny, the last day of Assess

hothin and in privar homeone or make it in the both of the part.

After will be under to obtain reduction of, here on the reference of paperson and others dusting to assent will write to the Joseph of the state of

SEVENTH NATIONAL CONVENTION.

The American

Association of Spiritualists,

The feventh Annual Meeting will be held at the Hall of the Sprittalists. Richmond, Indiana, on Twenday, the 19th day of Reptamber, 1870, at 10 of circle as ... Buch State Organization is invited to cond the same number of Delegates that they have Representatives in Congress; and each Territory and Provinces having organ-ised S circles, finging to an one of delegates, according to the number of represglative,—the States of Orlandia to send two disposits,—to attend and porticipates in the huc-sens that will come before this meeting.

By Direction of the Brand of Trustees:
HERRY P. CHILD, M. D., Secretary. 634 Baco At Polladelo

sard will meet o's Monday, the 19th of Sop set p. m.' at the balt above named.

GROVE RESTINGT IN WISCONSIN.

At Hornah, on Saturday and Sunday, August 27th and 19th J. M. Porbles and J. O. Sarrett will to present at

UROVE MESTING.

The String Society of Spiritualists will hold their yearly meeting on the lot Satarday and Senday, 3d and 4th of September, in a greet (mile seet of Utton, Maccomb county, Michigan.

Speakers: 0 B Stabbles and Mrs. L. A. Pearvall.
These from a distance will be provided for. has from a dictate will be provided for.

O union S. Enchine, Page Dang,
Eiram Smith, Class.

Obituary.

Passed from outh to the "Evergreen Shore," Charles idward Everett Davia, occoud son of S. W. and Rebro-a Davis, of Sidney, O., August Sib, 1-79, aged two

years less one day.

We now nave two little anged boys in the Suran land.

"We cannot make them dead ! They live! In all the past
They live nor to the last
Of rocking them again will we despair."

NEW ADVERTISEMENTS

The Massionary Work in Wisconsin.

During the month of September, I have supposed to releashe sanistates on OP E. O. Denn, and J. E. Pachl in U ministerary work. Mr. Penbler can congresse wit us only west evenings. Friends in any part of the Stan saking for such sortices, w.ll piones address us as Oil Seelak, Witcoustie.

mentals, Wiscousie.

The management of the miniscoury work in Wiscousie having been currented to me, by the consent of the observation having been currented by me, by the consent of the other mentals require Beard, I ment at corrulty recommend Mrs. N. S. Audress on a miniscoury. Our fister is a traces synther, and a most worthy recommend the friends for and seen appearing only the worth vectors labors to the cases we love Adverse bru-Delton, Missounds.

J.O. Bar rott, State Missionary.

Glos B. slab, Wiscounds.

Aug. 19.b, 70

MELICINA PSYCH.CA!

ANIMA MEDICA

To Dico hominem esternum esse animal:—
Internum vero non animal set imaginem DBI
VBRAM!"
VAN HELMONT.

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Sont per mall, in letter-form. Price 81 00 per package. Test or trial packages mailed fixes for 16 cents.

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Of herealf she claims no know ledge of the healing art, but when her spirit guides are brought "so negotive with a sick person through her mediumship, they never fall to give immediate and perspacent rolled, in carabit cases, through the rocetrum and measured forces lakes.

One prescription is seenly sufficient, but in case the patient is not permanently similed by one prescription; to attend will be made in January the supplication for a second, or more if required, should be made in January ten shop other the late, such time set in the set of the disease.

"The Rommon Late, through her mediapship, disgument to the mediance. The lacking with the special properties of the disease of our one who sills upon her at her mediance. The lacking with which the special complete the same in deep on yell which

bealing art, but so a psychometric, test, business and france medium.

Terms :—First prescription, \$2.00 - each subsequent, \$1.00. The money abould accompany the application, to

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breath and ministrators or a second and treaty two shoice for the book contains for handred and treaty two shoice Selections of Postry, with raisable made on mob page,

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Rev. Takk Purpost, 2

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BY RUDSON TUTTLE. CONTENTS.

CONTENTS.

I introductory; II Career of the Chrit; then in Bluthe-stan and among other Record; III Prot_nation of the Advant of Jones; IV Conception and Generalary; V Bluth or Jones; IV Conception and Generalary; V Bluth or Jones; IV Conception and Generalary; V Bluth or Jones; IV Blutheria; IX Burial and Resurrection; III The Descent into Hall Sharing; IV Concept of the Life and Character of Jones; IV Concept of the Extension of Christian alty; IV I The ultimate of the Extension of Christian; IV Concept of the Christian of Christian; IV Concept of the Christian alty; IV I The ultimate of the Christ-Iden.

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is little volume, newly revised, greatly enlarged and by print d, and constaining a Gerrett Library of the a Channe Philosopher, is new for and or the RELEGI-CORO-FEIGH. FU SILBRIES ED BOOMS, MD Seeth, a ctrori, Chings, III.

To Charache Lory Justice, Admire Good

SOUL READING.

Artificial of Character of Char

The Bostrum.

A LECTURE.

BY M. PRANK WILTE.

errd at Concert Mail, Philadelphia in Ito Religion of Spiritualism

ed for the Jouns, L by H T. Child, M. D.

I I am impressed to present for your consideration. The Religion of Sphitualism." It is common for there who are ignorant of our distinctive position in regard to Sphitualism to assume that we have no religion in the matter, only a bare, coid philosophy which offers to comfort and consolation to the soul. It is easy to see where this assumption originates. Educated under the religions of the pest,—reliations largely composed of mysterious and extravagant supernatural manifestation,—they cannot understand how a plain simple me winers can form a basis for religion. They cannot understand how, without certain distinctive forms and recorded creeds, there can be built up a leaves, a temple and a religion.

there can be built up a Leaven, a temple and a religion.

The word has supposed that religion and philosophy must be digoreed. Cold, calculating reason, said the legislate, must onsie in conflict with religious aspirations, dusts quasect the fiames of religious and leave only the bare, cold stones of scapitals in the place of that which is lovely and desirable. It is easy to perceive how they arrived at this conclusion. All through the history of the past, we find that where religious beliefs have been presented, they were not in opposition to the philosophy of the age. In fact, we shall find that they have been ever presented for the purpose of keeping abress with the systems of philosophy. But the latter have made rapid strides opward and ownerd, while, unfortensitely, religious has ever made its standards infallible. However great and gloricus they were at the communication, in a certain to prevent its growth and propries, and, now ever well it may princet the system, is certain to prevent its growth and propries, and, conser of sater, men and women who seek the itudes of philosophy, flad theme lives its ving the old level of religion, which philosophy; has octating d.

attipped.

A new inspiration becomes necessary. The great coul of humanity, ever progressing and advancing with the years, finds that the altars of religion are fed by smothered brands of the past. The fire is there, but it will not burn, and those the hoghers do not seem to understand what is the matter, and so they run here and there with thir worthless diffure to keep up the fires with the damp and rotten wood of the cost.

there with this worthless (forts to keep up the fires with the damp and rotten would of the past.

Then, from their high places, they be wail the degraeracy of the age, and ignoring the living present, deplore the kes of the deed past to the world. Knowing, thes, how they arrive at this assumption, we see se clearly, that it is entirely without foundation. We find that it comes from the isles idea, that religion convists of the feetle flames that comeffores the brands of the past. Our pe situals of days as Bpiritualists is enficient to supply that what. We present to the world a philosophy and religion consisted. Spiritualists protection are not brands of the start of religion, has gone at once boddy at work. It has swept all these brands of the altar, preserving the living coals only. It has fed these coals with release and philosophy, and we see the flames rise to-day, giving no uncorriain lights the world a religion and philosophy combined; a philosophy or ball adapted to the wants of the service to the singulet and philosophy combined; a philosophy or test adapted to the wants of the service to the singulet mind; it also furnishes food for the sublimest intellect. Closs by its side, as its sister, we have religion, —a religion which has no dogmathem. With its cowerier, it forms a commination posessing a mighty power.

o-worker, it forms a combination possessing a sighty power.

I know that, so far, I am only making bold sertions. I do not mean to cram these down own your throats; settles do I seer that the orms of religion which have been high in uthority, ancient of moders, are anthority in semselves. We have had eaough of this craming and forcing operation in the past.

I ought, p. rhaps, to prove, is well so assert, that tip-litualism presents to the world a relicos, which, while it responds to every demand of the soul, has no necessity to furtify lised by alhority.

the waters, waste to the world a religion not be soul, has so necessity to furtily, itself by hority.

First, we present to the world a religion not hope, because it gives a knowledge of the favorable of the second of the seco

contenting types and instructions in regard to the college of the results and of humanity to day demands living sowledge. The fact cannot be deviced, that within the last twenty one years, millions in the within the last twenty one years, millions in the country, rough this communion, have consens to a howeledge of the fature existence. It is a survively to the last the harve of a relation to the country, rought this to harve of a relation to the country of the fature existence and the tight to declare that man call on a relation to the country of the fature existence as a build as he would choose a new hait? We repeat the millions in the last twenty one years, who were before shrowded in uncertainty as to the fature, bealegs their hopes upon a blind faith, have to day come to such a knowledge of the frature existence as to be entirely existence. Spiritualisms, then, presents to the world a religion of knowledge, for it brings it to a consprehension of the laws which govern it. Further, it brings it to a recognition of the fact that these laws must invariably ultimate in good. It leads the soul out of the follies of ignorance into the broad flade of knowledge. It bick the soul enter that areas as it throws off its garness to of Smitation, and is willing to accept the measurements of the past as helpful to its own conclusions.

or the laws, which it knows must unitable in good.

Bo, through the influences of spiritual commutators, we come into a religiour of trust and considence,—not based on a billed faith, but upon a compenhencine of facts. Neither is it as saidab trust, which ignores its own light and relies upon some power to which it has no right. This mt bin, manly trust is recognized as distinguishing part of our realigiou, which embles us to look upon all the deep thinkers outside of our rankly, with respect and admiration, though the may be protected in the ligorant as a manufactuation of deprayity. We submit to be judged by them.

nd by them.

, we came through this communice into give or charity,— not that which, in the gr of on cid writer, is "no comoling beauting committing quantitie." I know it is not that risting Observa conquest this charity be-cid. Good Lood, deliver us from the live charity of the Christman Church, and the charity beauting of the Christman Church, cid. Good Lood, deliver us from the live charity of the Christman Church, cid. Soot and Lood, deliver us from the live charity of the measurement of the Christman Church, city that another its measurement.

monuments to G.d. while it neglects squalld poverty and want around it; the obarly that be walk the degeneracy of the present, while, as the same im-it is public, for ser that it garments may be solid; the charity that sheds tears over those who diff it in ruligious opinion, and condemns the erring,—thore whom Jesus commanded the "go and aim no more,"—while they pass proudly by, with carefully gathered robes.

they pass proudly by, with carefully gathered robes.

We have taken a step in the right direction, for the religion of \$\beta_i\text{stritualline}\$ teaches us that all these have their mes, and while we pity those poor souls down in thair agony, we learn not to despise or scora say. So threemed we have grown more gentle, thouse and of eyes have lost their look of scora.

Spiritual is also presents to the world a great amount of consolation. It has brought to the world a bain all through it. I know it is said that Carlet rem yes all sorrow for on those who believe in him. Suppose, for the sake of the argument, he could remove the difficulty. If I were wracked upon a broad occas, floating upon a frail spar, a wildstraces of waters about me, dienching me, my frail support driven hither and thither at the mercy of the waves, what woul it awall should I sective a hal from some distant mariaers, that if I would cane to them I should be saved. In valin I implore for help. In G die name come to my support I you have a hoat; you have strong arms; I am exhausted,—come to me! But I am left flashing at random.

The cases are exectly parallel. I am flashing

mome to me! But I im left flusting at random.

The cases are executly parallel. I am flusting upon the broad ocean of life,—all that makes existance valuable taken away from me. They have resubed some distant sione, where all is prace, comfort and Jry. Shall I arms day reach that above? If so, I should be satisfed. If so, the rough waves would no longer have any roughness for me. I see a boat in the distance; it may bring me at me information. Hear a voice. I receive an answer that there is such a shore. I struggle on,—ah, how I struggle with the great waves! Am I to be mocked by the installating cry. Come unto me, and ye shall be saved?

You cannot forsake the ways of reason,—try ever so hard; and even if you could reach that boat, you would find that you were still affoat upon it was the come of the country, and the waves. You would only forget the reality under the satisfying influence of blind faith.

Now, Bpi ritualism does not float at a distance, mocking, un with a tantalizing cry, 'Come unto me,' when we cannot, but it comes flusting beautifully down to us, with it waves of light. Uninging us the forms of the departed, showing us that they live. We have them as they come to us, and the great waves of life no longer have any roughness for us; the a orms which sweep all around us are bearing us on to higher and better conditions. All aix und us are the forms of the departed, loved ones, with their messages of lowes and instruction,—issuration, to that does not leak up the world, without regard to be belief or condition.

From such a religion as this we have nothing to far, but avery thing to hope. It must make table, great and and strong, it must break down he great barriers of uncharitation will no conger be heard, and in the place thereof we shall have ground an are of condemantion will no conger be heard, and in the place thereof we shall have ground and in the place thereof we shall have ground and in the place thereof we shall have ground and the season of the place of condemantion will no conger be

least rate it is the only legitimate one that can follow from this.

If a man were plunged in the bothing rapids which wire baring him on to the lash that must destroy him, and were informed that there was a protecting kdge at the very edge of the cataract, which he could reach by a single feeble off srt; if sacurat that he could reach this, he ight be willing to it, at down and catch that ledge, but if he was assured that he could only entippe through his own individual exections, and were shown that the further he west down the some confidency in the could continue to the could continue the secret officially it would be to rescens himself, he would doubtless make the exercise. Common sense, then, must decide what will be the effect upon the soil, and we are willing to leave it to the decision of common sense in the majority.

is to the oscillate of commits sense in the impler.

Our religion does not teach us to look for humanity to be dedeemed in a moment, or in a few brief years. It will do for visionary theorists to hak of a strange superiors sufficienty to be imagented with wonders and miracles, when the fine and lamb shall it down together. The religion of districtations does not lead us to hope for any such sindless change. It markets as the preprint comment through slow, discrete development. Now and then, it is true, these course a food-whre levitch dealest us her shand.

tory of the past rhruld be at micient to teach us that we need not a race or rich wo'den growth.

When the Chimilian femand to know of an why in twenty one years we have produced on more fruit, they seem to forget their wan infancy time. Curary our figures, they are mind register of their truit.

We know that the samont barran for centuries, and indeed we might even now question the character of their truit.

We know that the samont barran for centuries, and indeed we might even mow question the character of their truit.

We know that the samont barran for centuries, and indeed we might even most chime by gradual development. We can work for it hopefully and considerily, knowing that it will come. Evil after avil will be a radicated; every after error will be removed; vice after vice will be overcome. There is no fear but that the fruits of our glorious religion with be manifested. They consider the day we cancel to the content of the removed the content of the removed to the true of Christianity, then it will be time to occam us. Humanity will were continue to reach out after a comething but r.

Born of the infinite, the acul cannot be confined by any limitation. It will evercome all three obstructions, and reach continually out for the higher. It will find a pathway for itself, in which rothing can obstruct it.

Our taligion is well adopted to a seg in which reason is determined to a vertili appromacy. It has no limits in live individe. It is only, as it were, giving us g impus, grand and sublime elimptes, of the great beyond.

As one sees the great mountains almost, hilden in the mists of obscarity, yet giving the promise of glorious expiration—mountains checkered all over by sunaline and shadow, yet full of prumies in the limits in its individed it is only, as it were, giving us gimpus, grand and sublime elimptes, of the great mountains in the standard of the past as not to recognize the bound down by the chain of authority that it cannot see the brightesing of this holy standard, or so cringingly havish an

tion has not disfigured it with her unnexmy impressions.
Broad as the universe, expansive as the human soul, free as the air of heaven, it floats over all humanity to day.
At the close of the lecture the following posm on "The Banner of Our R:ligion," was impro-

Final:

Be neath its folds the t mid soul grows strong. And deres to glorious Godbood, birthright, claim Triows off the feiters which have boand it long. And bows no longer with its lead of phases. Exect in conscious majery it stands.

The lignorance mantles from its shoulders cast; The mystery binded og, the feitered hand.

But night many chadows of the periabed past.

So any instance assessed on the personant passe. The heavy of code that 'gather round the pa h. O're which the millions of the earth most truck. Freighted with huricanes of vengeful washing for the precious of end. Are sontreed like the translent mate of morn. Bafters the beamer-fold's ruin cited light. Before: 'is redismit flathes, heaven bore.

Dispurse the shadows o' the darkost night.

Disparse the enadows of the darkot night.
Then elient be the lip that darse dany.
The living truth brought by these banner-gleans;
Dumb be the tongue encombered with the Ue,
That the bright fashing in not what it see ms.
O'er all the timpes of the perished past,
O'er all the living allarse of to-day.
Edigton se's before such glories cast.
As those which now around her banners play.

Zhenomenal.

SALEM WITCHCRAFT.

Parris and his "circle."

THE PROCTOR PAMILY.

THE PRICTOR WASHLY.

We have sketched the life of one family out of many, and we will leave the right for such of our readers as may choose to Learn more. 8 me of the statements in the book before us disclose a whole family bistory in a few words; as the following in relation to John Proctor and his wife:

"The bitterness of the procecutors against Practor was ovenement that they not only arrested, and tried to destroy, his wife and all his family above the age of infancy in Salem, but all her reistives in Lynn, many of whom were thrown into prison. The helpless children were left desitute, and the house swept of its provisions by the sheriff. Practor's wife gave birth to a child about a fortuight after his execution. This inticats to what skines he owed her life. John Proctor had spoten so bodily against the proceedings, and all who had part in them, that it was thought in be necessary to put him out of the way." (Val it, 3.31)

The Rev. Mr. Ny. The worthy condition of Mr. Parin, refused by worthy condition and his more danger there seemed to be of a revival of pity, humility and reason, the more against the Eceny of Both. When, on the safell 27sd of Syptember. Mr. Noyes stood bonds at the crecution, be achieved that it was a set that of the proceeding there in Jacobs Pamilly.

The Jacobs the large Pamilly.

The Jacobs teanily was signalized by the constitution of the safell 27sd learning the proceeding the parin of the proceeding th

again on Witches hill.

The JACONS FARILY.

TH

ton, of the family;

No excount has come to us of the deportment of George Jacoba, Sun, at his exceeding the ment of George Jacoba, Sun, at his exceeding the ment of George Jacoba, Sun, at his exceeding the many many man in death. He had made his will belove the delusion arone. It is deated January 39, 1693, and shows that he, little Rycotor, had considerable estate. In his infirm old age he had been condemned to die, for a crime of which her head been condemned to die, for a crime of which her he had been condemned to die, for a crime of which her is a me reason to believe he did not think any one capable of committing. He regarded the whole things an a wicked comprisery und an absurd fair-institute. He had to end his hong 18th shous the enabled in a west from that long 18th shous the enabled in a west from that long 18th shous the enabled in a west from that long. His house was destained, and his property sequenced. His only no, charged with the

family, in the harry of his flight, unprovided for—and was at an in foreign lands. The control was at an exist in foreign lands. The control was at the form was in prison and in the prison and in the control was at the form was in prison and in the prison and the control was at the control was at

retibution was more endurable than that of the pastors who had proved as wolfs h toward their fi.ck.

DECL'HE OF THE DELIGION

In the month of September, 1982, they believed themselves in the thirt of "the fight between the Devil and the Lamb." Cotton Hather was simble and triumphant on the Witches 'Hill whenever there were "frebrased of bell' awinalog there; and they beped to do much gold work for the Lord yet, for they had lists of suspected persons in their pockets, who most be braght into the cruits south by month, and carted off it the hill. One of the gyest and most complexent letters on the subject of this "fight" in the correspondence of Oction Mather, is desied on the 20 h of Spitember, 1892, within a month of the day when he was improving the occasion at the foot of the gallows where the former pastor, Rav. George Barrough, and four others ware hung. In the interval, fif can more received ensience of dark; Glire Gorsy had received his fearful death the day pictors; and in two days after, Cory & widneys and Farris had so iden that these chairwand awar more were hanged. Hather, would be the less. But so it was. Then he can be also the same of the contract of the country and awar more were hanged. Hather, would be the less. But so it was. Then he can be also the less than the contract of the ground of the irreflectment of the ground of the irreflectment in their selections of victims; their charitant patrons had become to conductous in their selections of victims; their charitant patrons had become to conductous to the research of the contract of th wante by the accused of the accused of the accused of the accused others followed. When a message self-reaction was afforded, ordinary people were only too theatful to selve uponelt. Though the prices were filled, and the courts obsepted over and over again, there were no more horses; the accused were all accustined; and in the following large, is william Philipp displanged all the princess by produmention. "Such a pid-fellwary has never been known in Mew Ragland," in the testimony handed down, "Frontier, and judges, hither trace, and judges, hither

full of errath at his course; but public opinion now demanded a reversal of the administration of the last fearful year.

THE PHYSI "PSECROL GICAL CADERS TRUEBLE.

As to the s'riking feature of the case—the confusions of so large a proportion of the accused—Mr. Upham masifest the perplexity which we encounter in alm set all merrators of similar somes. In all countries and times in which trials for witchcraft have taken place, we find the historian dealing auticisity with the question—how it could happen that so many pertons declared themselying guiliy of an imposed-ble off-sixe, when the coslession must eral their doors? The solution most commonly offered is use that may apply to a case here and there, between the many apply to a case here and there, between the many pertons declared themselying control in a construction of having deals with the Devil. Probably as this may be in the case of a "stout hearted, research, acceptance of the ordinary run of old mersals proportions of the ordinary run of old mersals proportion of the ordinary run of old so if on the part of terribed old people like the year asjority of the accused; with the tis law of a higher order, center minds, and stronger serves would not be likely to effect their escape from an unhappy like by a lie of the utonot conceivable gravity. If, in the Balem case, life was even by on infesson toward the last, it was for a special reason, and it seems to be a single instance of sect an escape. However, the proposed of the modern of the mercan be no doubt now teat the sufferer under nervous of starbances, the subjects of shonormal could lone, found themselves the subjects of shonormal could lone, found themselves as a section of starbances, the subjects of shonormal could lone, found themselves as a section of

melancholy. Orphan children were dispersed; homes were shut up, and properties I at; and what the temper was in which these transactions left the churches and the village, and the society of the towns, the pestors and the flexe, the Lord's table, the a cold gathering, the jeasier hall, the market, and every place where man were won't on ment, we can conceive. It was evidently long before anything like a resconship and and gandal temper returned to society in and about 8 slam. The acknowledgements of error made long after, were hell bearded, and so were the expressions of grief and pity in repart to the intolerable wors of the victims. It is mearely instelligible how the admalons on behalf of the wronged should have box as reluctant, and the symmally with the devoted love of their nearest and dearest so cold. We must cite what fir. Upham says in honor of these lest, for such solone is medical:

"While, in the course of our story, we have witnessed some shocking instances of the violation of the most accred affections and obligations of the interest and dearest so cold. We must not everlook the many instances in which fills, parental, and fraternal filled in the work of the work of the control of the control of the most accred affections and obligations of the interest of the stream of the control of the co

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Thenomenal.

New Jersey.

g Facts at Whitchell-Startling Imphon

By Wm C. Waters

Truthfaily. 20 doubt, it has been said, "Gods mile grief alow," still they gried sons, aven here in New Jerrey. Recently there has been a little six touching spiritual things at Whitehil, which is one of the suburban outposts of Bordentows, lying about one mile below the town. "Old iron-tides," or in other words, the brave Commodors Einset, lived and died there during the peat year. Of late there have been some interesting spirit manifestations there, coming through the medium ally of two or three boys. The governing spirit in the manifestations, seems to be one Dr. Cook, a very popular and taintand physician, who died in this place a few years alsoe.

More or leva of the manifestations are given through the Planchette. One of the doctor's lady pullents being present at a secance, desired the doctor, as a test, to give her, through the Planchette, a contains occasion, when yet also well as a contain consistency of the present as a contain contains consistency, and when also went home, the found it correct on comparing the two.

On another occasio, hay youry man desired to know if a friend of his residing is a town some miles away, was well, and what he was deling at that how. He was his found it is friend was not well, but in the place of felling what he was the was the was the said of him what he was deling at the friend case, and the revous make, having instended to work now it, but did not feel well eaongt to go to work.

One events the first of the was adding by a waron wheel, he tay instended to work now it, but did not feel well eaongt to go to work.

he deals red that he was a mading by a watern
had related to work upon it, but did
all well enough to go to work
e reading the party were desired by the docpat out the lights sad all somed the, table,
Thachette was lighted up by a star of light
g on it, and each of the party was alapped on
act. Each can then charged his selephor
striking him or her upon the best, all of all
was stoulty dealed. But to shut off all
was stoulty dealed. But to shut off all
was to the star of the star of the star of the
gg th medica sill he more soully struck, they
ply broke up in a fight.
I tong rison, a young ledy was drowned while
age in the Delwarse River, opposite Borden.
The body was not recovered for a day or
Reanlines, the spirits came to this circle and
the Planchette gave a drawing of the what's
litch i, and pointed out the spot where the
lay, it having diffied down about a min from
only was fairly, it was at the point indicated
one where the lady went in to bith. Whee
only was in any, it was at the point indicated
man ted lady varier attended one of the ser-

com the sea to cover as area of some dirig, several it of, deep; or that two thousand
ran capering down to the sea, freighted with
ble devilla.

Comment of the comment of this kind are all
comment to believe that Dr. Oook coald come a
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cat give tests of his presence, give coderel
ested, and words of comfort to ble arrhiptest of the comment of the

atowa, N. J., Aug. 1870.

A Singular Story.

On the second of May last a terrible Emay occurred in a house of ill-fame in L-valvilla, Ky., spt by a women named Anale Eabourne, in thich a young men named Daniel Fower was bot sed killed by John H. Morion, our of a prompt banker. Both men wer enabored of a fruit mans of the establish weet, hence the quarrel, lifer the sheetile, young Borton was averated, as held is \$10.000 kill for trial. En claimed that sheeting was some in self estama, and the testmony of Anale Enhances establish that place, and he is no ep the most important withouses for the

she is one of the most important wilescases for the darkness.

On Friday morning Last, Mired Powers called at the boson of Him Rasbourne, was admitted, and the boson of Him Rasbourne, was admitted, and called the second of the

Be then walked out of t's house and west to the corm of firee and France, where he salved dered alamel to Offer John Chroman, againg that he had alot deals absolute because she had he house while he was allied, and gave the officer lephoto, sylver i del in with."

He was committed for trial.
On Senday the markers was interviewed by a reporter of the Louisville Courier Journal, what the following come realine occursed:
Reporter.—Al, how is jit that you put this off so long:

reporter of the localities are received:

Reporter.—Al, how is jit that you put this off so the property.—Al, how is jit that you shortly after Dan's death, I was quietly jring to bed one night, trying to not raisep, and all at once he came to my bedside and said:

"Al, I want you to go and kill that woman for me; it is impossible for me to do it."

I had him that I would do it, and after taking a while, he left me and I went to sheep. Markey it was all adressed, and that I would sook act on the exercised of a dream. There or four nights after that jand every time I went to be; it thought shows the had been to be seen to be a seen to

"Al if you don't go and kill that woman, I will kill you."
I fold him that I could get no pistol, and that I had triel but had failed. He told me to go and soak my cost and take the money to buy a pistol; and go immeditely and kill the woman. I told; him that I would do so, and this is why I did so. I took my coak and got \$3, 75 for it, and bought the pistol, as my deal bother told me, and tried to kill her. Since my arrest Dan has not been to see me. li you don't go and kill that woman, I will

An Old Woman Returns.

Mrs. William Healy, writing from Wheeling, Va. gives the following rumors:

gives the following russors:

Since I commesced this letter, I have been informed that so old lady who left the form leat fall, has returned and made quite a stir. In the self-ghorhood. It seems she left forty dollars with a sen to give the prices to say mars for the good of her son!; but the arm kessing the money and not giving it to the pri-st, is the cause of the difficulty. This is the Sylvey raport. I cannot vouch for its correctness. She has been son in day light, and gives thus; in the house some trouble.

California.

Estract from a Letter by Magia Culp

The mediam I refer to, is Mary Beach, who crossed the pisies some five or six years rince, when there was so much trouble with the indiana. Blue was irrequently controlled by the spirit of as Indian, and talked with them, so of course, their company had no irrouble with them. But is a good daily. Her spirit guides say that they are going to make br one of the best so sekers and test mediams. I do, not think that abe coat'd be excelled now, if abe easy had a little better health, which I hope and trust that she will have soon. We had a circle last evenium. The manifestations when the coat of the circle last evenium. The manifestations to describe any of them now, but, old it is beautiful to have our dear friends come and show that they care for us will. I often long to be with them, but a trive to be patient, and willing to remain until my work is done here.

A Reverend Speculator.

Letter from C. W. Hudson

The Revised Mr. Green, Biplist preacher, of Greensburgh, Indiana, who came to this city three or four months ago, and copped his services for one year, to this church, at one thousand dollars, procured five heaviered dollars of the money, preached to sail the congrey sitos, included the children and foung propie, and was apparently a very plane man.

After making a plea for his soon a indubtedness, he borrowed anisaten handred dollars from the basis, giving church members for security. He shae burned anisaten to two hundred dollars, paying only tee dollars down. After a few days, the juveler became a little suspicious, and recovered his property squis. This cased some nunsamess among his canoloss, and they desired him to rive them soesathing to secure them from loss. He said he had demo nunsamess and hay do desired him to rive them soesathing to secure them from loss. He said he had demo nucle the back had been been been contained by the said of the said that the contained him to rive them soesathing to secure them from loss. He said he had demo nucle the been had been been demonstrated the been been been demonstrated to the first train, and have not been heard from sloce. The notes which he left in the back are said to be forged. The above facts were related to me by one of the seadowers.

F Letter from J. M. Moulthrop.

Figure from J. M. Monithrep.

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